JULY 1948 15 CENTS

unity

Prosperity under Principle - - - - 1
Charles Fillmore
Prefabricated Peace - - - - - - 10
Sheldon Shepard
Visible and Invisible - - - - - 16
Albert E. Cliffe
There Are No Miracles - - - - - 23
Harold S. Kahm
I Am with You Always - - - - - 28
Anne Howard Waters
The Quest for Happiness - - - - 38
Mary E. Burnet
Throw Off Unworthiness - - - - 43
Kathryn Sanders Rieder
Learning Divine Love - - - - - 50
Olive Richards Laners
Sunday Lessons - - - - - - - - 57

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Thanks be to God

v. 104
1948:2

Healing & Prosperity Thoughts

by Charles Fillmore

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

TO BE USED FROM
JULY 20 to AUGUST 19

Healing: The sensations of the flesh no longer frighten me. I lay hold of Spirit life with mind and voice, and perfection appears.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: "The Lord IS my shepherd." "All things that the Father hath are mine."

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

UNITY
PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
Publication, Editorial and Executive Offices: 917 Tracy Ave., Kansas City 6, Mo.
Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922. Additional entry at Lee's Summit, Mo.
SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

VOLUME 109 JULY, 1948 NUMBER 1

Prosperity under Principle

CHARLES FILLMORE

THE AFFIRMATION "All-providing Mind is my resource, and I am secure in my health and prosperity" is very comprehensive because it is inclusive. You all know about Spirit-mind if you have meditated in Spirit. It is the everywhere present intelligence, life, love, and substance. The lesson—about the prodigal son—deals especially with the everywhere present Mind, with all of its attributes. There rests in our consciousness a certain security. I cannot explain to you in words what this security is, but if you get your foundation right, if you understand Principle, you will know this security, just as the student in school who has studied his lesson, who knows the rules, will have a certain security when he is asked to recite. If he has not studied the rules, he feels shaky, because he may be asked questions that he has not learned the rule for in his study.

So one who knows Principle—that is, who knows what God-Mind is—has a certain inner security; so our lesson and affirmation are intended to establish in the consciousness of every individual a great, broad understanding of Principle, upon which all life and existence depend. Some people think that we are teaching a sort of new therapeutics, or another religion, or that it is just an imaginary religious fad we have set up. Our religion is based upon a science, in which ideas are related to their principles and to other ideas in a great universal Mind, working under mind laws. This doctrine which we teach will fit any religion; that is, it will point out what is real and sound in any religion. It will show where the false is and where the true is. You will be able, if you know Principle, to detect whether a certain religion is founded on spiritual Truth or whether it is built up on a basis of man-made ideas. About nine tenths of the religions in the world are based on man-made ideas, on certain assumptions. But when you know Principle you can tell the difference. You can sift out the real from the unreal.

In order to demonstrate Principle, it is necessary for us to keep establishing ourselves in certain statements of its law. The more you can present to your mind certain propositions that are logical and true the stronger that inner security becomes to you. The mind of man is built upon Truth. In other words, the clearer your understanding of Truth is the more substantial your mind becomes. This reveals that there is an intimate relation between what we call Truth and the substance of Being.

The one Mind, when it is in action in your con-

sciousness, will through the universal law of sympathy of thought—that is, like attracting like—lay hold of this substance. Thus the more you know about God the more successful you will be in handling your body and your affairs. So also the more you know about God the healthier you will be. And of course if you are healthy, the more beautiful you will be and the happier you will be. And if you know how to take hold of this universal substance and use it whenever you need it, the more prosperous you will be. Do you not see how Mind substance enters into every detail of your life? But we must establish ourselves in a certain security of the universal life, love, and substance, and intelligence, and we do this by first seeing Truth and then getting a consciousness of its substance.

Just here is another point in this doctrine. There is a law governing all true action. Nothing comes by chance. There are no miracles; nothing simply happens. There is no such thing as luck, but always cause and effect. That all effects have a cause and that everything is under Principle is a teaching that appeals to the innate logic of mind. The happenings that seem miraculous are simply ruled by a law that we have not yet discerned. But the ignorant mind says, "It is a miracle; God must have done that." God does not do anything in the manifest universe. God gives man Principle and man puts its laws into operation. God is Principle. Our United States Congress establishes laws that rule the acts of American citizens. Those who keep the law are rewarded with its protection. This is security. Exactly the same thing is true under the universal law.

Our congressmen do not personally arrest every man who transgresses the law; that is left to the administrative power. So God is not here compelling us to follow His law. It is left to us how we shall do. The Holy Spirit is the executive official through which Principle enforces its laws.

If you understand this, you can see how you inherit the power of Principle. You are using your organism to observe a law that God has established as a guide to all creation. If you observe that law righteously you cannot help but get righteous results. If you break the law—well, that is your lookout. God cannot help it; God has made the law and there are certain rules of action under that law. Blackstone says that law is a rule of action. Exactly so with God—law—and if you follow the divine rules of action you will be sure to demonstrate the Truth.

"But," you ask, "what are the laws of Principle?" First, God is good, and all His creations are good. Now if you can get that fixed in your mind, you will demonstrate good and you will not have anything but good come into your world. If you let in the error thought that there is evil and that you are liable to evil, you will have evil conditions. But remember that evil and evil conditions are not fundamental in Principle. Say: "I am the child of the absolute good. God is good, and I am good; and everything that comes into my life is good, and I am going to have only the good." When you speak thus you change the current of your thought and begin to build good brain cells that do not know anything but the good. Then everything good will be attracted to you and your life will be a perpetual joy.

I cannot tell you why this is so, but you can prove it for yourself. If you start out right now with this idea of eternal goodness in your mind, and talk about the good only, and see with your mind's eyes everybody and everything as good, you will demonstrate all kinds of good. Good will begin to be manifest in you, and soon everybody will be saying, "I know that person is good and true; he gives me confidence in the innate goodness of all mankind."

This is the way Principle expresses itself through man. If man uses the law in this sensible way, he will get the desired results; if he uses it in the opposite way, he will get the opposite results. This is true also in our demonstrations of prosperity. We cannot be very happy if we are poor, and really nobody has a right to be poor. It is a sin to be poor. I have been asked if Jesus gave any example of poverty being a sin. Yes, you will find it in this parable of the prodigal son. The text of this parable is the one most often used to preach to moral sinners, but a close study of it shows that Jesus was teaching the sin of lack and how to gain plenty. Jesus said that the prodigal son took his inheritance and went into a far country and spent it with harlots. He spent his substance in riotous living and came to want.

When this son returned to the father's house, was he accused of his moral shortcoming? Not at all. The father said, "Bring forth quickly the best robe, and put it on him." That was a lesson in good apparel. It is a sin to wear poor clothes. This may seem rather a sordid way of looking at Jesus' teaching, but we must be honest with the parable.

What next did the father do? He put a gold ring on the prodigal's finger, another evidence of prosperity. A ring is a symbol of the unlimited. There is no end to a ring. It also represents omnipresence and omnipotence in the manifest world. Everything that moves forward—the machinery of the universe—rests upon wheels. When we know "how the wheels go round" in Principle, we shall know all things, and that is what a ring represents. When the father gave that ring to his son, he gave him the key to all life activity. He gave him power in every avenue of expression—omnipotence, omniscience, omnipresence. "All . . . mine are thine." This is what the Father gives when you return to His house of plenty.

The Father also commanded the servants to put "shoes on his feet." The feet represent that part of the understanding which comes into touch with earthly conditions. We have in the head the understanding that comes in touch with spiritual things, but when we read in Scripture about the feet, we may know that it pertains to understanding of material things. Probably some of you are being taught in dreams; you may dream about wearing old shoes, or losing your shoes, or of your shoes being muddy. If you want to know the meaning of these symbols study your thoughts in relation to the world about you, especially the material world, and you will find that when you have such dreams you have gone down in your thinking to a very material basis. When the Lord puts shoes on your feet, you will dream of new shoes, which means that you are thinking righteously.

The next thing that the father did for his restored son was to proclaim a feast for him. That is not the way to treat our moral sinners; we send them to jail. But the Father does not do that; He gives a feast to those who look to Him for supply. The "fatted calf" represents universal substance in its strength and richness.

I have heard numerous sermons preached from this text, and never one that brought out the prosperity side of the parable. Every one of the preachers told what a bad man this son was, and said there is more rejoicing in the Kingdom of God over the salvation of one sinner than over the ninety and nine righteous.

I interpret this parable as a lesson on prosperity, showing us how the people who are dissipating their substance in sense ways are sinners, and how they may become lawful and prosperous again by returning to the Father-Mind. There are plenty of lessons in the Bible for moral delinquents; and what is the use of twisting Scripture when it is so plain that this lesson refers to the dissipation of substance? Jesus said that this youth wasted his substance with harlots in a "far country," a world where the divine law was not observed. There is a close relation between harlotry and want. All people who waste their substance in sex sensation eventually find themselves in want physically or financially. If we would get at the right use of the divine substance and the divine law, we must come back to the Father's house not only in health but in our resources; because if we are not resourceful, if we are not secure in our handling of the divine sub-

stance, we are not secure in anything. We live in a world where substance is a very important thing. Unity School receives thousands of letters a day from people who ask our prayers, and the great majority of these letters tell what a hard time the writers are having with their personal finances. Not all are seeking financial prosperity. Many have ideals they want to attain. But they do not always use the law in its broadest way in attaining their ideals. One writer said, "It took me six months to realize my heart's desire—and six years to get rid of him." Here personality used the law and got what it went after.

So we see that we should seek wisdom so that we may know what our good is. Wisdom is a part of this universal substance that we are dealing with, and we must handle it wisely. Make a declaration of divine wisdom vigorously in every thought. If you do not think right, you will not act right; you will not have right conditions in your world. Then you must have wisdom. Solomon asked the Lord above all things to give him wisdom, and after he had received wisdom riches and honor were added. So in your demonstrations of this wonderful law remember to ask for wisdom.

Then let us observe the divine law and enter the very Truth of Being, realizing that there is an all-providing health and support and that our Father is always here; that He is constantly giving to us just as fast as we will acknowledge and take under Principle. We can take our inheritance and divorce ourselves in consciousness from the one Mind, but we always suffer the consequences. That is because

we do not do things in wisdom. Let us enter into divine wisdom; then we shall know how to handle our substance, according to Principle. Then God's laws will be revealed to us. Then we shall declare with assurance: "The all-providing Mind is my resource, and I am secure in my health and my prosperity."

One Spoke a Kindly Word

Grace Noll Crowell

One spoke a kindly word today
When my need was sore.
He had no way of knowing quite
The heavy weight I bore;
But at his understanding word
A candle's lifted spark
Flared warm and goldenly to light
My way across the dark.

Dear God, so vital was that word
I too would seek them out
Who wander lonely through a night
Of fear and grief and doubt.
Speak through me, Lord, that I may say
The word to free and bless:
A gentle word, a word to light
The road to happiness.

Prefabricated Peace

SHELDON SHEPARD

I HAVE BEEN watching with interest the development of a building project in the San Fernando Valley. As I drive by frequently, I note, often with considerable surprise, the progress of construction. Dwellings seem to crawl out over the landscape. Sometimes, when I have not traveled in some direction for several days, I see houses there that were not there before, in other places walls without roofs, and farther on sites where only foundations and main timbers are in.

The reason such rapid progress is possible lies in the prefabrication of materials. The houses are delivered in sections and a few hours of work will sometimes erect most of the large parts of the building.

As I have observed the efforts of human beings to make peace it has seemed to me that accomplishments are so meager and progress so slow principally because individuals and groups have not prepared in advance the material necessary for the operation in which they are engaged. This is true in the building of the temple of personal peace. That inner palace of joy cannot be thrown up in a day, at some sudden need, unless the essential materials, already "prefabricated," are waiting in the storehouse of the mind. The same situation exists in connection with our attempts to establish harmonious relations with our fellows. You cannot at a whim's prodding

turn inharmonies into understanding friendliness. Preparation is essential. And anyone can see that the frantic effort of the human race to wriggle out of its caves of insecurity and misery in order to dwell in a comfortable and secure palace of peace is succeeding only in an exceedingly slow and minor way because the nations have not brought to the task the proper prefabricated materials to go into the construction.

We have said, "Blessed are the peacemakers," so often that the expression has lost its tang. We do not recognize the vitality and power that lie locked in the pregnant words. Peacemaking has come to seem to most of us a sort of quiet, innocuous indifference. No one gets much aroused over it. Perhaps if we should substitute for the words "making" and "makers" the synonyms "building" and "builders" we might arrive at a clearer feeling about the job. "Blessed are the peace builders"—the folks who secure the materials, make plans, and do the job!

That is what each person has to do for the temple of his own heart. Fortune provides some of the material, but even when that is at its best, many a person fails to construct his peace so that it is secure, permanent, and satisfying. Most of the stuff of which peace is made is produced by "prefabrication" of thoughts, ideas, and feelings. They are worked over by individual choice. When these processed elements of faith, constructive thinking, good cheer, and good will are ready, the house can be built.

The other day a man confessed that for the first

time in his fifty years he had what he called peace of mind. He said that he knew he possessed it now and for keeps, because he had made it himself out of the same events that before had kept him uneasy and miserable.

"I have found out that you have to be pretty strict with your own thoughts if you are to establish peace within yourself," he said. "It is sort of like sorting out boards from a pile of mixed lumber. Out of all the thoughts you might think with reference to any situation, you have to choose the ones you want to put into your house of content." That is a kind of prefabrication of peace, and it helps to produce a good and lasting structure.

In a neighborhood where petty, irritating strife prevailed, one woman conceived the notion that she would "build" peace there. Her nearest neighbor had been unpleasant about the location of the garbage cans and trash boxes, though they were in a legally correct place. She began by making a shield for these containers, and when she saw the neighbor she called out: "Oh, Mrs. Ween, I hadn't realized what an eyesore these things must have been to you. I hope you'll forgive me, and I am trying to fix them so it will be better." Then she ran across the street to a neighbor who didn't complain about anything, but never spoke and looked rather surly. "Mr. Jannes," she said, "I baked too many of these cookies today, and John telephoned he wouldn't be home for the week end. Will you take a few of them off my hands?"

She was building the peace—friendly relations in the neighborhood. Out of her plans she evolved

the "prefabrication" of thoughts, attitudes, little deeds, which when put together make the parts with which the entire structure can be raised. She would have had a hard time setting up the fine and friendly neighborliness now characteristic of that little section, without the careful preparation of the material she was to use.

Most clearly of all probably we can see that we have not properly prepared the timber necessary for building peace on the international level. You simply cannot erect world-wide peace out of sectional animosities. Race and religious antagonism and prejudices are not cement to hold it together, but loose sand to make it tumble. Anxiety and desire for power are not the stuff for its foundation. Exploitation, starvation, subjection—a lot of prefabricating has to be done before we can shape up this junk for constructive use.

Prefabrication of peace at every level is a job we can all be working on. We may not sit at the huge round tables. They don't call us into conference. (Maybe they should.) We do not rate the headlines. But the preparation, the prefabrication, has to be done with the raw material that are at our disposal. It is a matter of processing thoughts, attitudes, hopes and fears, faith and doubt, animosity and good will. We can be on that job all the time. As we succeed for ourselves, our own peace is established and we have "prefabricated" a great deal of material ready for use on all the greater projects.

A peacemaker or "peace builder" is one who works on this assignment, and he is the inspired one

who does see God. That is the promise, isn't it? It is the realization too. The peace builder, looking for suitable material for his project, develops an eye for good things, for goodness. Yes, he sees God, sees God everywhere and in everything; because that is what he looks for.

The promise too is not only for those who succeed in establishing peace. There will be, yes, many rewards of actual accomplishment. One will achieve a happiness for his own heart. He will see the healing influence of family and community peace fall on him and others. He will make some definite contributions to wider phases of peace making. He may hold conversations, distribute pamphlets, circulate petitions, organize meetings. There will be victories to be chronicled.

But the reward of finding life so good that one "sees God" comes to the peace builder, the laborer who works at the job, whatever may be the immediate objective results. What thrilling rewards are these spiritual emoluments which come to one simply from undertaking constructive action. Even the first step—making the decision to be a builder of peace, in one's heart, in immediate relationships, in the world—even that choice suddenly lights the pathway with a glow that reveals many new beauties. Then as one goes on about the business of selecting thoughts and attitudes for use in the building, one warms with the joy that brightens the heart. As a person improves his contacts with others and expands his consciousness of himself as a part of the human family, he sees far down the trial and all around him new evidences of the presence of God.

Yes, blessed are the peace builders, the folks who plan and work on the construction of inner peace and outer harmony. They are blessed because their eyes shall be keen for that which is good, so they can use it on their chosen task. They shall see good everywhere and appropriate it. Their lives shall be radiant, for indeed they see God.

"IF"

Helen Wade

If I have love within my heart
For all my fellow men,
If I have faith within my soul
And do the best I can,
If I can turn the other cheek,
With true sincerity,
If I forgive intended harm,
Divinely blest I'll be.

If I trust God with all my heart
And know He's close to me,
If I have courage in my soul
To meet life dauntlessly,
If I know evil has no power
To hurt or injure me,
Then I have not a thing to fear;
For God's protecting me.

Visible and Invisible

ALBERT E. CLIFFE

DURING THE past few years we have read a great deal in our newspapers about atomic bombs and the tremendous power locked in every particle of matter. The scientist has long known of the existence of this power but only in late years has he been able to find a method for releasing it.

The whole science of chemistry has been revolutionized, and those of us who learned chemistry thirty years or so ago now see an era of scientific development unfolding for either the benefit or the destruction of mankind.

Average men and women are quite content to believe only in the things they can see with their own eyes or hear with their own ears. We live generally speaking in a very materialistic age, and as a scientist I must have laboratory tests and facts to prove every statement I may make in any scientific paper I write.

Metaphysics however teaches us from the very first lesson that the things we do not see are much more important than the things we see, that the spiritual is the one important factor in our life. This fact is often not at all understood by many Christians.

It is hard indeed for the layman to realize that the atoms in a glass of water contain in themselves enough energy to light and operate a large city for a long time. This energy if released and controlled could also generate enough heat to heat the same

large city for the same length of time. These are things we certainly do not feel or see whenever we drink a glass of water, nevertheless they are facts.

The miracles of Jesus have been looked upon for two thousand years by the race in general as being merely the work of the God power of Jesus, yet did He not say that the things He did we could do also in His name; in other words, that we too had this God power within us if we would only recognize and apply it?

As Christians we have never until recently taken this statement of the Master as a fact.

Many Christians today feel that all our sicknesses, all our troubles, are sent from God and by God, and patiently accept this condition. Some time ago after speaking at a meeting on "What Did Jesus Teach," a clergyman sitting in a wheel chair said that I had given him a new slant on the practical side of religion, but he had a bad pair of legs which for twenty-one years had not permitted him to walk. He said he knew that God had sent him this suffering to humiliate him—and to purify him for a future life in heaven.

I replied by stating that as long as he thought those things he would show his lameness; that he would be well if he would only believe the contrary, that a God who is all love can never send illness or sickness to any child of His. I stated that God can never cure him miraculously or otherwise because of his unbelief, his lack of faith, but that if he would only open his heart to God in absolute faith, forget his ideas of humility, and pray believing that he had received a healing, then he would be healed

instantaneously—not after months of trial and error.

The following afternoon he phoned me asking if I knew what he had done that day to which I replied by stating that he had walked around the block. This it proved he had done with the aid of two sticks, the first time in twenty-one years. Now, after six weeks, he is walking naturally four miles a day and all the use has come back completely into his muscles and the nerves of his legs. He plans to go back to his missionary work this fall—a wonderful demonstration of the healing power of God.

How foolish therefore for any Christian to accept only the things he sees with his eyes. This man's experience proves the words of the Bible that "underneath are the everlasting arms" always waiting to aid you and me in our search for life and happiness.

In September last I met a young man twenty-eight years of age who since he was four years old had suffered from the disease known as epilepsy. During the past ten years he averaged six attacks a week. He was under medical care and drugs each day, and the doctors declared his case hopeless.

He was most anxious to learn about the Truth that makes man free, and first of all I explained how he was to readjust his daily thinking, removing the idea so firmly fixed that he was incurable. I showed him how to get rid of his fears and his hatreds and taught him that he had but to accept by faith the fact that God was ready this moment to heal his condition.

I left him with a changed viewpoint and a prayer for divine aid and I followed this up by

working once a week in my home on his case. It is now ten months since this young man got his original lesson in Truth and not from that day to this has he had one single attack. He is completely cured and now operates his own business. He needs no more sedatives for his nerves; he has the divine sedative Truth. Through this young man have come two other long-standing cases of the same disease, and in both of these the reaction was the same.

We hear much about the chain reaction of the atom, but how great is the "chain reaction" of God once we open our heart to the divine influence and make a point-to-point contact with Divine Mind.

Some time ago I was visited by a man who phoned to say he was on the verge of suicide, and could I help him? He was in a very upset state of mind when he arrived at my house. He blamed God for all his ills, as is so often the case. He said he had read every kind of book on religion, but no books nor his university degrees gave him any help.

First of all I managed to get at the root of his trouble, then I proved how all his troubles were a "chain reaction" from his first serious mistake, and I showed him in a simple way how to apply the principles I believe in. He reacted by stating that my ideas were simply Pollyannaish, too simple for an educated man to accept.

However after a patient discussion and an earnest leaving of the matter to prayer I saw that he had grasped my points. He went home and for the first time in many months slept ten hours without a sedative. The following day he was able to clear up his family troubles, and the second day he got his

old position back at a substantial increase in salary.

He "tuned in" the first night so simply, so easily, and thereupon lost every one of his problems, and now he is a devoted student of the life spiritual, the things which are not seen, the invisible. How very potent and filled with power it is.

The attaining of this divine power needs no college education. It demands no cost in fees, it does not take years of concentration, and yet how wonderful are the things we bring into our life once we realize and know of the power within each one of us.

During the year 1946 I refused many invitations to speak on the subject of nutrition, and as nutrition is my life work this statement may seem strange to you. Since my study of metaphysics I have learned positively that the nutrition the world needs so drastically today is mental nutrition, food for the mind.

According to the science of nutrition the absence of certain vitamins and minerals in the diet brings about automatically certain so-called deficiency diseases. Yet with all these items included in the daily diet people will suffer from these diseases and from many other diseases if their minds are full of fear, resentment, hatred, criticism, and the like. In other words, the mental vitamins are far more potent than the chemical ones. A healthy body results from a happy mind and if we can keep our mind happy by correcting our daily errors in thinking, then we too shall demonstrate health.

It is really how we think not just on Sunday but every hour of our waking life that counts. Not by any means must we simply live up to the Ten Com-

mandments—oh, no, that certainly is not enough. In our thinking we make so many errors that are not listed in the Decalogue, yet they are indeed sins that, if persisted in, will surely bring us unhappiness and wretched health.

Within you, dear reader, is a source of tremendous energy, tremendous power, which when used and controlled will bring about a change in your life and prove to you conclusively that the kingdom of heaven is certainly within you.

The words of Jesus and His teachings were very simple; we need no academic training to learn just what He meant. He came to teach the world a new way of life—no mere recitation of prayers, no enforced attendance at church once a week. His church was the street, the open highway, the desert, the seaside. Every day of His teach-life He demonstrated His oneness with His Father and your Father, God.

Best of all, He came that we too might do as He did and in the present century a few at last are accepting Him and His teachings as He meant them. Can you wonder therefore that in the world today that does not accept Him, where we see widespread hatreds, suspicions, resentments, and jealousies, so many are thinking in terms of a new world war? World conditions can be aided by you and me in a very real sense by faith and prayer. It is our stern duty to do all we can to offset these corrupt ideas abroad today with respect to possible new wars; and by spreading and demonstrating Truth in our life each day, we can indeed spread the gospel of Truth to all mankind and show how peace may reign in this wonderful earth upon which we live.

It is not at all necessary to talk religion to everyone we meet; but it is essential to live it. If we follow the practice of positive thinking each day it will not be long before some of our friends start asking what we have got that they have not got. Metaphysics once studied and well applied radiates something from the mind—health, happiness, success; no problem ever confounds one, no evil fate ever overtakes one.

The life you lead is shown by the results you get and demonstrate to your fellows. As you demonstrate Truth you exemplify a complete realization of the Lord's words that your life is entirely patterned and developed by your own thoughts. This of course is the invisible in our life, which in turn produces success, the visible effect from an invisible cause.

Good Morning

Vivian Laramore Rader

What a joy to say good morning!
What a joy to say good night!
And all the little hours between
May also hold delight
If each repeats a blessing
Aloud or understood;
So when we say good morning
Let's emphasize the good!

There Are No Miracles

HAROLD S. KAHM

WHAT EXACTLY is a miracle? Exactly defines, it is a super-natural occurrence, something that happens in direct contradiction to the laws of nature. On this basis there has never been a miracle since the world began; for in this ordered universe nothing can possibly happen that is not in harmony with the natural laws that govern us.

Sixty years ago, before the automobile had been invented, carriages were drawn by horses. Had a carriage appeared on the street, filled with passengers, and proceeded without horses or any other obvious means of propulsion, the sight would have thrown many people into panic. It would have been accepted, lacking logical explanation, as a miracle. For was it not a "natural law" that a carriage had to be drawn by horses or their living equivalent?

Under those circumstances it would be as hair-raising today if a friend, to whom you were casually speaking on the sidewalk, said good-by and then promptly rose into the air and disappeared. We say and we believe that such a thing cannot happen. If it did happen anyway, it would be a "miracle" to be talked about for a thousand years.

Just as the horseless carriage proved to be no miracle at all, but an application of natural laws, so it may be that in time to come a man may without visible external equipment fly into the air. But if

this does happen it won't be a miracle at all. He may have upon his person a tiny, tremendously powerful atomic mechanism that will give him the power of personal flight, and this without the slightest violation of any natural law.

To be unable to explain a seeming miracle is nothing more nor less than a confession that we do not understand the natural law that made this apparent miracle possible. As soon as these laws are understood, we not only know how to explain the miracle but how to create or bring about further miracles of the same sort.

Just as there are natural laws governing the automobile and the airplane, making possible their creation and operation, so there are natural laws governing the relation between prayer and fulfillment, divine laws ordained by the Master of the universe.

When a prayer is answered, what happens may and often does appear to be nothing short of miraculous, but more usually the answer, the fulfillment, comes about in ways that are as normal and as natural as the growth of a flower. Growth is a good description of what happens, for we plant the tiny seed of faith, and one day it has grown into the full-grown tree of perfect fulfillment.

Yet it might seem that the whole world had to be altered in order to make this fulfillment possible. Black and impossible circumstances are changed; health is restored; that which we have dearly longed for and dreamed of is transformed into a perfect, living reality—and the seeming miracle of it overwhelms us. Yet often enough, while this tree of fulfillment was in the process of growing, the process

was invisible to us. Our human eyes saw negative circumstances, negative developments, disappointment, and despair. How wisely Jesus dealt with this situation, saying, "Judge not according to appearance."

Why are we told this? Because we do not as yet understand the mysterious manner in which God moves His wonders to perform. There are tremendous laws of nature still unknown to us. But they are not unknown to God who created them.

We may establish perfect contact with God by obeying the known laws of prayer that Jesus gave to us, and once we have done our part faithfully there is nothing more for us to do. The rest is entirely up to God, and it is wholly unnecessary for us to inquire how He will manage the affair. It is necessary only to realize that He will respond to our loving prayer as positively as a dropped object obeys the immutable law of gravitation by plummeting to the ground.

To know, to understand, and to live by the divine laws of prayer is to guarantee the effectiveness of prayer. There cannot possibly be any result but fulfillment! God's laws are dependable and inviolable.

What are the laws of the universe in regard to prayer?

They may be summed up in some of the key teachings of the Master.

First, it is necessary for you to recognize and accept the supreme power of God, and the fact that only God, absolutely no one but God, has the power to do anything. "I can of myself do nothing." "The Father abiding in me doeth his works."

Secondly, having thus recognized and accepted God's absolute power, you must know in your heart that He will grant your prayer in His own way. "According to your faith be it done unto you." "Whatsoever ye shall ask in prayer, believing, ye shall receive."

Thirdly, "judge not according to appearance" while you are waiting, with God, for your prayer to be answered.

Here is the basic essence of the laws of prayer. No one who fulfills their terms can possibly fail to have his prayer answered. But to pray without adherence to divine law means failure. For if you do not acknowledge God as the sole source of all supply, the sole power in the universe; if you do not really believe that your prayer will be answered, if you judge by outward appearances, then how can your prayer be effective? It would be as though a man harnessed a butterfly to a plow and commanded it to till his field. To attempt such a ridiculous thing would be to ignore an obvious natural law.

The laws of prayer are not obvious; but neither are most of the natural laws that govern the universe. They may be applied and they may be tested by the results they bring forth.

The simplest answer to the man or woman who dearly desires a miracle is this: "Study the laws of prayer as propounded by the Master. Practice them. Obey them. Your prayer will be answered as surely and as certainly as the rising of the sun."

Will that answer however be in the form of a miracle? No. There is no miracle. Your answer will come in the form of a new and logical development,

a new growth of spirit made flesh, a dazzling wonder of change and transformation, unexpected, unlooked for, and glorious beyond imagining.

No, there are no miracles; and for this fact we may lovingly thank our Father, who has given us in their stead the absolute certainty of His perfect laws, which cannot and will not fail us at any time.

Test Question

Charles Henry Mackintosh

"Is this the voice of love?" A simple question
But one supplying all that is required
To test the implication or suggestion
That any printed page is God-inspired.
Unless divine compassion could have said it,
Unless it is the voice of perfect love,
Disciples of the Christ will hardly credit
A claim to inspiration from above.

The voice of violence, or of self-seeking,
Of intellectual arrogance or pride,
Could never be divine compassion speaking:
Here is a Truth that cannot be denied,
A Truth with which to test the inspiration
Of any text, of any age or nation.

I Am with You Always

ANNE HOWARD WATERS

RECENTLY I talked with a woman who had flown to the States from a remote spot in Alaska for an emergency operation. She had become dangerously ill while her husband, a trapper, was away from home on a long trip. In recounting her experience she related that she had not been afraid, nor had she felt alone although her nearest neighbor lived fifty miles away. In simple faith she had realized the presence of God and His unfailing protection, had known without doubt that help would come when and if she needed it.

One of humanity's greatest terrors is a feeling of "aloneness" in facing tasks too great for human intelligence and physical capabilities. This pioneer woman's story reminded me of an experience of my own a number of years ago, which forever banished my personal fear of aloneness and inadequacy.

Shortly after receiving my degree I accepted a position as assistant to one of our State's topflight psychiatrists. Bringing order out of chaos in human emotions is no trifling matter, and a year of this work found me exhausted and uncertain whether I wanted to continue the work. My superior was kind and understanding. He prescribed a vacation.

I chose a place in which to recuperate, a familiar mountain spot where stood an old log cabin beside a flashing stream. A half mile away from my cabin stood another cabin belonging to the caretaker of a

lumber company, whose stand of timber covered the towering mountains about me. The caretaker's name was Carter. A general store a mile down the river provided my only other contact with the outside world.

In those peaceful surroundings strange foreign ideas began to creep into my consciousness unbidden. I thought about God and what He could mean to tortured souls who came to other human beings for help. Was it possible that there was some way to contact Him? I did not know. Here in the majesty of snow-capped peaks and blue, rushing waters He seemed within reach. Back in the grimy burrows of a busy city, there seemed little hope of experiencing this sensation of oneness with my Creator.

Far from being a fleeting mood, the sense of uplift and fulfillment given me by these thoughts persisted. One day I walked aimlessly down a path carpeted with pine needles, turning the new thoughts over in my mind. I had long ago rejected churches and religions, thinking they did more harm than good. The God of wrath and punishment, about whom I had been taught as a child, had inspired only fear in me.

The path I followed this day led me into a grassy yard. Morning-glories and honeysuckle filled the air with color and scent. A woman was laying squares of cloth on the ground to bleach in the sun. I had wandered to the cabin of the caretaker's family. The woman smiled warmly at me and invited me to rest a bit in the shade of her cabin. Four small children played about in the clearing while a fifth gurgled engagingly in a cradle near the door. Mrs. Carter

was bright and interesting. There was a quality of competence about her, of strength and tranquillity. We talked of books, music, wild flowers, and rural schools.

In the days that followed I returned often to the Carter cabin. Mrs. Carter's story of courage and faith was an amazing one. Some years before her husband, an accountant, had been stricken with tuberculosis. There had been three small children to support and a fourth one on the way, but hospitalization was necessary for him. While he spent almost a year in a sanatorium Mrs. Carter worked in a laundry in a large city. As she talked about those days I saw this young mother living in a sunless tenement, rising at five o'clock each morning to feed and bathe the children; then taking them to a day nursery and hurrying off to work. At night she picked them up, washed, cleaned, mended, and cooked. Then there were two anxious months before the fourth child was born.

When her husband was discharged from the sanatorium, it was with the recommendation that he take light work out of doors. Mrs. Carter told the story simply.

"We couldn't stay in the place we were; I knew we couldn't and I knew God knew it. The day before my husband was discharged I saw a lumber company's want ad in the evening paper for a caretaker. I answered the ad and received a reply. My husband applied in person, and—well, here we are. He's completely recovered now, and the children are healthy and happy. We raise all the vegetables we need, and our cow gives all the milk we can use. It

is exactly what we required."

I stared at the woman. "You mean you knew in advance that God would help you, that He would provide what you needed?"

She looked surprised. "Of course. He knows our needs better than we do. He takes care of us just as any parent takes care of his children, because we are His children. You believe that, don't you?"

The pieces in my mental puzzle were beginning slowly to fall into place. "I hadn't thought of it in quite that way—the Fatherhood of God, that is. I had always pictured Him as a God who would punish me for my sins or for those of my ancestors."

Mrs. Carter interrupted me. "God doesn't punish us; we punish ourselves. For example, if I told my three-year-old Kenneth not to go down to the rapids, but he disobeyed me and was thrown on the rocks by the fast water, would I be punishing him, or would he hurt himself through his disobedience?"

It was a homely simile, but it drove the idea home. There was another point I wanted cleared up. "But that year when your husband was ill and you and the children lived in a tenement and you had to work so hard, did you feel that God was still a loving Father, even in those trying circumstances?"

The young woman thought for a moment before she spoke. "I was never discouraged. We always had enough to eat. The children were in a warm, safe place all day and had good care. My husband was comfortable and recovering. Each night I thanked God for His blessings."

I must have looked skeptical. She continued: "If I hadn't felt that way, I don't believe we would have

survived that year. I just kept telling myself that the Christ Spirit within me could surmount any obstacle. You see, I wasn't alone, not for a day or night. It doesn't matter where you are; you can't escape your union with God except by failing to recognize it. It's sort of like those trolley cars you have in town. They have a pole that connect them to the electric wire overhead, but when the pole is off the wire the electricity might just as well not be there; the car won't run."

On my way back to my cabin I pondered over what this courageous person had said to me. If she could find God under such adverse conditions, why couldn't everyone find Him? Why couldn't I? But how go about it? I retraced my steps and knocked on the cabin door. Mrs. Carter looked at me inquiringly. "Did you forget something?"

I felt foolish. "I have another question. How do you go about getting the trolley pole back on the wire? I mean how do you get that feeling of security and oneness with God?"

My friend was preparing supper, but she stopped to sit with me on the steps. "Do you remember that Jesus said, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you'?"

I nodded.

"That means that anyone who seeks God can find Him. It's a guarantee really. Different people do it in different ways. In my case I pray earnestly, gratefully. Then I just become still. New strength seems to flow into me; decisions are made for me. I feel God's presence, the Christ Spirit within me."

She smiled apologetically. "I'm not very good at putting things in words. But do you understand?"

I nodded. "I believe I do. But I'm going to leave here very soon now. What then?"

She rose as I did. "You're thinking with your 'outer mind' rather than with your 'inner mind.' Read the life of Jesus. He blazed the trail for us. If there are some things you don't understand, just pray; then wait quietly for illumination. It will come!"

How prophetic those words were!

Before I left camp to return to my work, I visited Mrs. Carter to say good-by. Her parting admonition was "Remember nothing is difficult of solution for God; nothing daunts the Christ Spirit in you. Jesus said, 'Lo, I am with you always.' "

I returned to my desk refreshed and confident. Illumination did not come to me with a blinding flash all at once. It grew out of a tiny spark and continued to grow. The sense of tension that had almost driven me out of psychiatrics was completely gone.

At first I hesitated to pass on my new-found inspiration. I felt like a second-grader called upon to teach a class. I remembered my friend's words: "Nothing is difficult of solution for God." I decided to test that theory. In the evening I simply asked for guidance. Then I slept, giving no more thought to the problem.

Next day an old patient called at the office. Hers was a chronic case of depression. She was a young matron, the mother of three small children, well educated, and prosperous but discontented and unhappy. She had been an only child, lavished with love and attention all her life. The small responsi-

bilities of childhood had been withheld from her by an indulgent mother. She had simply never grown up. Now that she was called upon to take her place in an adult world she was bewildered, frightened, and rebellious.

As she faced me across the desk she spoke bitterly. "It's just no use. I despise housework. I never get it done on time. The children are continually clamoring for something. I just can't seem to discipline them; they run all over me. I'm tired from morning to night. I feel so inadequate and alone."

I spoke almost involuntarily. "But you're not alone. Have you ever thought of that?"

She looked startled, then leaned toward me, her hands clasped on the desk before her. "When you spoke just now it was as if a wave of peace washed over me." She laughed self-consciously. "I mean, I don't feel nearly so discouraged when I'm talking to you like this. Why?"

My decision was made for me, even as to the manner in which I would present the idea of the indwelling Christ to this harassed young woman. I told her the story of my friend in the mountains. I described the difficulties she had encountered and the manner in which she had triumphed over them. As my patient went out the door I put an arm about her shoulders. "Think about that story, my dear—and here is a prescription: Each time you feel depressed, alone, or unable to cope with things, say to yourself, 'Lo, I am with you always.' Try it for a few days."

In six weeks my patient was in control of her unhappy situation. During our last interview she was

calm and purposeful. "Would you like to know what has really made things right for me?" she asked.

"Of course I would," I replied.

She smiled contentedly. "Those first few days after I talked with you everything went wrong. The baby fell downstairs and had a brain concussion. Tommy got the mumps, and my husband had to go away on a business trip, leaving me all alone. I kept saying over and over to myself, 'Lo, I am with you always.' Things started smoothing out. One thought led to another. Finally the idea came to me that if Christ is always with me, then surely my job as wife and mother is what God intended me to do, and He would surely give me the strength and courage to do it. Now I thank Him that I have been given this opportunity to 'grow up.' I feel wonderful!"

Since that day I have been led into a number of fields, each with increasing opportunities for service. There have been times when the old sense of inadequacy threatened to creep into my consciousness. Each time I have reaffirmed the Christ presence within me as an unfailing guide and help.

There was the time when, working with delinquent children, I was challenged with the problem of what others termed a "completely bad" girl. The alternative I faced was to admit that the Truth principles by which I lived and worked were useless, or else they were usable. Martha, the "bad" girl, was fourteen. Her father had disappeared many years before, and her mother had passed on when she was twelve. Martha's transgressions were many and varied. She too felt alone and unloved, and she was unloved by her associates. Her face expressed a

heart-rending mingling of disbelief and hope the day I sat with her and explained that God loved her and approved of her, that it was only the errors she had made that kept her from realizing God's love and growing in it, as a flower grows in the sun. Realization of the indwelling Christ made the difference between life and living death to Martha. She is now a happy, successful wife and mother.

Then there was Jake. A logging injury had produced a cancerous growth on his body for which there seemed to be no cure. Jake was uneducated, poverty-stricken, and extremely bitter. He stormed at an unkind fate that had left him, well past middle age, crippled and alone. He had no friends or family. The company for which he had worked refused to assume responsibility for his accident despite a long, involved lawsuit. I met Jake quite accidentally while looking for someone else in his neighborhood, and unaccountably I felt impelled to visit with him. Over a period of months, when I told him stories of others I had known who were in plights similar to his own, I found an opportunity to explain to him about the indwelling Christ. Lonely and broken, Jake accepted the idea of God as an ever-present companion. He overcame his bitterness in time, as he made a simple yet conscious effort to let his Christ mind guide him rather than his warped, caustic outer mind. Today Jake is self-sustaining, happy, and useful, thanking God each day for the privilege of inhabiting a world he once thought abused him so cruelly.

Thus as the years pass, demonstrations of the success of Truth principles under any and all condi-

tions continue to be made. Truly God is with us always—in the deep mines, in planes high in the stratosphere, in sunless tenements, on snow-covered mountains.

My Daily Task

To pray aright
And keep in sight
God's ever present power
And love and care,
Which everywhere
Infolds us every hour;

And to weed out
Each fear or doubt
Until I really know
God is my life—
No room for strife,
Or sin, or pain, or woe;

To keep in sight
Man's true birthright,
And know that what I ask
In prayer sincere
E'en now is here—
This is my daily task.

—*Mary E. Buege*

The Quest for Happiness

MARY E. BURNET

WHEN I WAS a child I thought as a child, and heaven to me was a place far away in the skies, on some distant planet perhaps, where all was of surpassing beauty. The streets of this heavenly city were of pure gold, its walls of jasper, its foundations of precious stones, and its gates of pearl. Jasper, pearl, and precious stones, symbols of beauty and purity, seemed to the child mind to be in themselves the highest good, the greatest perfection. God was the ruler of this kingdom, and everybody, suddenly transplanted from a world of strife, would find happiness in the peace of heaven.

As I grew older that vision faded and another took its place. This was the idea of the kingdom of heaven on earth, where righteousness should prevail and sorrow and evil be no more. Did not the prophets proclaim such a kingdom, and did not Jesus tell us to pray for its establishment? He did not tell us what changes had to precede it; He did not say how it would come or when. In fact He said it was not for us to know times and seasons, which only the Father knows. Perhaps there was need of elasticity as regards this teaching, depending upon the responsiveness of men to the call of God in their hearts.

Here develops another vision of the kingdom, with some event that must take place before earth can become the home of that celestial world gov-

ernment. For such it is to be. "The God of heaven set up a kingdom which shall never be destroyed." The Christ, the Son of God, always the agent of God's activity, is to rule until the kingdom is fully established, when it is to be turned over to the Father. (I Cor. 15:24, 25.) This is not dealing with outer manifestation but with what is in man's heart, for the kingdom is a spiritual kingdom, reached by way of the mind and heart. (John 18:36.) The kingdom of God comes not with "observation" or outward show, for it is within you and deals with "love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control." Fruits of the Spirit these are, which must come to expression in the life of the individual. "To be effectual, goodness must be a vital, constructive expression of good will, not a quiescent acceptance of good as the right standard."

Jesus preached the kingdom of God at hand. It was at hand then; it is at hand now. It only awaits our making ourselves receptive to it or, in other words, being ready actively to co-operate with it. It is available to each one individually, for it is a state of consciousness. The New Jerusalem, city of peace "coming down out of heaven from God," is a consciousness of blessedness and peace stealing into the hearts of men who are seeking to know God and to do His will. As more and more of mankind find this way of life through the leading of the indwelling Christ it must become manifest in harmonious outer conditions.

For life is one. As the within so the without. The state of outer conditions reflects the state of the inner man. How useless it is, Jesus reminds us, to

cleanse the outside of the cup and platter while the inside is full of all uncleanness.

The establishment of Truth and righteousness, in heart and mind, making possible communion between God and man, brings to man the culmination of his agelong quest for happiness. He has vainly sought for happiness in the outer, in material possessions, in the delights of the senses. These things cannot bring permanent satisfaction. Ever "moth and rust consume and . . . thieves break through and steal." Into life dissatisfaction enters. What once pleased us our jaded senses finally refuse, and we turn away to seek some new delight. It is as when a man, weary and in need of solid food, attempts to satisfy himself with cake and frosting. Though we may not realize it, it is solid food for the soul we seek. This is our quest for happiness, for man is not nourished by bread alone but by the universal food that satisfies the inner, spiritual nature.

The founders of our government considered the "pursuit of happiness" an inalienable right of every individual, but what course that pursuit is to take each must decide for himself. Often the decision seems beyond us, and we go through the years, happy one day, forlorn the next, always seeking and never finding satisfaction for our soul.

I stood one day waiting for a bus, when a handsome new station wagon passed, bearing on its doors in gold letters the name "Questover." I could imagine the family that owned it seeking long for a suitable home, and having found it somewhere in the country, jubilantly naming it "Questover."

Where shall we end our quest for happiness?

Where and on what foundation shall we build our house of life?

"Trailing clouds of glory do we come
From God, who is our home."

"Our hearts are restless until we rest in thee"—in awareness of His presence. Earth's glories lure us, but the nostalgia for God prevails, and back to Him we must go to find peace and permanent happiness. Here we build upon rock; all else is shifting sand.

More than two thousand years before Christ Abram in idolatrous Ur of the Chaldees heard the voice of God speaking within him, calling him to leave his father's house and the old way of life to go into a land that God would show him, there to found a new nation. Abram had faith in God; he was established in God consciousness. He heard the voice and literally removed to a new country, symbol of the new consciousness that he was to manifest to mankind. " 'The land that I will show thee' is a new concept of substance. When we deny our attachment to matter and material conditions, and affirm our unity with spiritual substance, we enter the new consciousness of real substance. Substance is not confined to matter; it is the idea that is the firm foundation of all that we conceive to be permanent."

Jacob learned the lesson and became Israel, a prince with God. Moses knew it, and David, the beloved. Other wise men down through the ages saw the truth of one God, universal, absolute, to be reached by way of contemplation and meditation; saw man as a child of both earth and heaven, and realized complete surrender to the One as the high-

est good man can attain. Six hundred years before Jesus, Pythagoras proclaimed it, as did Plato, Aristotle, Socrates, Philo of Alexandria, this last a contemporary of Jesus. Some suffered persecution, even death, for their doctrine. Jesus was crucified for it as a man dangerous to the community, for He would have raised the common man to a higher consciousness of his own being. He was "putting ideas into people's minds," and we are told that "the common people heard him gladly." To Jesus God was the Father, and Jesus was the one teacher who identified Himself with man and with the Father: "I in them, and thou in me, that they may be perfected into that one."

His followers suffered persecution and death at the hands of the ignorant, the unenlightened, yet through the centuries the idea persists: there is one God, "over all, and through all, and in all." "In him we live, and move, and have our being." In Him we find rest and peace, life and beauty, harmony and love. All the elements of happiness are there, offered to us freely. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

Finding in ourselves the power to enter into communion with the One and living in awareness of His presence, peace, serenity, and poise are ours now and in all time to come. He takes nothing from us that is for our good. Contrariwise He is fulfillment, and in Him our every need is richly supplied. Our quest for happiness is finished. We have found the kingdom. We have come home.

Throw Off Unworthiness

KATHRYN SANDERS RIEDER

WHEN JESUS CHOSE the disciples who were to go among the sick, the sin-scourged, the defeated to proclaim a new life, we are told He simply said, "Follow me." So winning and compelling was His invitation and command that the disciples left all they had and followed Him. They left financial gain, the material things that meant all of life to so many. Nor did they try to hide behind a feeling of unworthiness.

By their acts the disciples revealed themselves as men of courage, purpose, and valor. Their little band helped lift civilization to a higher plane as each disciple became a living branch of Christ, the vine. Jesus had not asked them to work alone. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit."

Today men still see the promise of Jesus' teaching, but many feel themselves to be too unworthy to accept responsibilities of a fuller life and greater power. When asked to aid in bettering conditions in their neighborhood or community, or to take some responsibility or leadership in church, school, or club, they say sincerely, "Oh, I couldn't do that."

Sometimes these protests relieve us of work, criticism, and possible failure; but at the same time they permit the good blood of the spirit to seep away; and hiding our talent under a feeling of unworthiness is the greatest failure of all.

This feeling is not always recognized by us for what it is. It is not a feeling of becoming modesty. Psychologists tell us that feelings of inferiority often are forms of egotism brought on by our thinking too much about our own rights and interests and too little about the rights and interest of others. Jesus said that he who would keep his life must lose it. We who have tried to do this find that when we give our help to some cause bigger than ourselves we forget ourselves and focus our thought on how to give as much time and talent to the cause as possible. Anyone can find some way in which to help.

Canon Farrar said:

" 'I am only one,
But I am one.
I can not do everything,
But I can do something.
What I can do
I ought to do;
And what I ought to do
By the grace of God I will do.' "

Certainly Booker T. Washington, born to poverty, working in coal mines, sawing wood, plowing fields by day and going to an elementary school for colored children at night, must often have had a feeling of unworthiness. But he always found a way to throw off the feeling, getting finally not only his own education but pioneering in getting education for his people. In founding Tuskegee Institute he met bitter opposition, tragic lack of funds, lack of sympathy, and ignorance on the part of those he wanted to help, but he never tried to escape from the problems. Patiently he solved them.

Years later honors were heaped on him for his great achievements.

He told his students: "No matter how poor you are or how obscure your present position is, each one of you should remember that there is a chance for you, and the more difficulties you have to overcome, the greater can be your success." These words carried conviction, for back of them stood Booker T. Washington's own life which proved them true.

Actually no person is unimportant. We know that each person is important—not only ourselves but each other person. Of course the world will not stop if we do, that is true; and it is a fortunate thing that the world's movement does not depend on the whim of the individual. But each person can be important in his own sphere and in his own way.

Are we willing to try? A man who, though helpless and unable to leave his bed, managed a farm, wrote a newspaper column, conducted a large business by mail, and wrote a book telling other handicapped persons how to build a good life said: "Ordinarily we expect others to do too much for us, and we expect to do too little for ourselves."

The head of a large college placement bureau said he had almost concluded that most of his young clients did not want to work at all. In placing thousands of students he found that most of them wanted, in one leap, a white-collar job that guaranteed them ease and a high salary. Many were not willing to take just any job. If a job offered a good salary, a young man would accept it, otherwise he would refuse it.

The man remembered two women with this atti-

tude, coming to him about their sons, who were on the brink of disgrace in the college. The man had selected jobs for the boys that he thought might straighten them out before they fell into worse trouble. The women were horrified at the jobs selected by the man and refused to let their sons take them, saying that he did not understand their family background or he would not ask the boys to take such jobs. Two years later the man was saddened to learn that the youths, who did not take the jobs, were in the penitentiary. He wondered if that fit in any better with the family background and the false pride of the women!

To insist on throwing off the feeling of unworthiness is to bring about interesting changes in our life. As we act on the truth that we ought to be important in our own way we begin to see opportunities to become important. As we use the opportunities we become happier and accomplish more work. We draw new appreciation of ourselves from others, for they now see new qualities in us. Inspiration and encouragement come from unexpected places.

Beginning to act, we find more power awaiting our use. Worry, that most useless of occupations, is neglected for more immediate plans. We develop more skill in handling situations, and we take more satisfaction in completing what we begin. We are busier than before yet encouraged to branch out still further. We lose our mental tiredness. We drop all envious feelings of others, for we take our place beside them in the group of forward-moving individuals. We become less selfish.

Samuel Clemens, later to be known as Mark

Twain, was working as a printer's apprentice when a small thing so inspired him that he threw off the feeling of unworthiness for all time. He had never read history, never heard of Joan of Arc. But one day as he was walking down the street he saw a leaf from a book blowing along the curb. He picked it up and read of Joan of Arc's trial in the tower. The story thrilled him as nothing else had ever done. He began to read, to study, and soon to try to write. Nearly fifty years later, as a world-famous author, the forcible impression of that story was still with him, and he wrote "Personal Recollections of Joan of Arc."

Between one word and the next in something we read, in something we hear, in something we experience may come the suggestion we need. Abraham Lincoln was keeping a country store with a partner and having no easy time. A pioneer going West had more belongings than he could take along and offered to sell a barrel of household goods to Lincoln sight unseen. More to oblige him than anything else Abraham Lincoln offered him fifty cents for it. When he looked through the barrel some time later Lincoln found a law book at the bottom of the barrel. He read it, enthralled by the new world it opened up to him, and it started him on the career that took him to the White House.

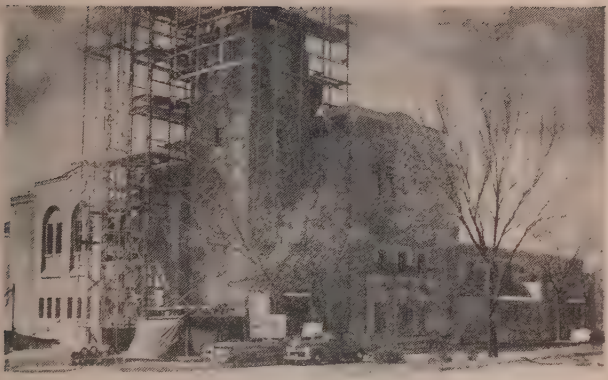
We need to throw off the feeeling of unworthiness to recapture a zest for living. If our life has importance then it is important how we live this day. We plan anew, hope anew, and accomplish anew. It makes us eager to start the new day. It gives us a sense of contentment when day is done.

To throw off unworthiness is to give purpose to life. It may be that we express our purpose in a love for excellence, seen in better work. It may be that our new purpose develops patient understanding in us in dealing with other people. Our purpose may find expression in any situation in which we hold to our own understanding of what is true. When we do this we feel as Emerson did, that our life is a life and not an apology.

A young athlete once took a stand that benefited many. As a prominent athlete he went with his team to the home of a wealthy alumnus after a college game. The only one who did not drink, he was repelled by the drunken orgy that followed. He went back to the campus determined to fight the cause of such deplorable conditions in his college. He gathered a few students around him who believed as he did. They won support for a Bible course to be taught. Their little group grew until they were able to organize a Y. M. C. A. and clean up the campus.

We may well ask ourselves: Have I been hiding beneath a feeling of unworthiness? How hard have I tried to throw it off? Am I willing to serve where I can? To what work can I give myself most fully for the benefit of others and myself?

Only as we answer these questions honestly can we live in a way that will help home, community, country, and world. As we respond to Jesus' echoing words "Follow me!" we leave results to their own fruition, knowing that we have not tried to evade responsibilities or to turn aside from opportunities but have tried to experience and share more of His joy, peace, and contentment.



A Report on the Unity Temple

Since the announcement about the need for funds for the completion of Unity Temple appeared in various Unity periodicals, we have received thousands of letters from Unity friends everywhere who are desirous of helping us to finish the temple at once. The loving, generous letters continue to come, and we know that the job of finishing the temple will be done soon. We have not heard from the 400,000 yet, but the response already shows us that our friends and well-wishers are legion, and we are hearing from new ones every day.

Many blessings and encouraging words have come with the offerings and many persons have sent much more than the one dollar suggested. Lists of names of contributors to the Temple Fund are being prepared for the cornerstone and are being blessed.

The outpouring of love and gifts is quite inspiring to the Temple Committee and to all workers at headquarters for it reveals the love and good will that is felt for the Unity work by so many persons everywhere.

Later on, a full report on the temple will be given. May God bless everyone who is so generously responding to the call.

Learning Divine Love

OLIVE RICHARDS LANERS

ALL OF US KNOW about love and think about love, for everyone wants to be loved; and most of us want to love, that is, have someone to love. We all think we know how to love, if not always how to win the love we want. Yet it is altogether human love, love expressed in human terms, that we know and think of, most of us, most of the time. This is natural. But we are also meant to manifest divine love. "This is my commandment, that ye love one another, even as I have loved you." "Even as the Father hath loved me, I also have loved you," said the Master. Certainly the Master was speaking about divine love as too does the 13th chapter of I Corinthians, and implicit in this latter sublime description of divine love is Paul's belief in our ability and duty to practice it.

Divine love is of a different character from human love, notwithstanding that all love is charged with the divine spark. Seldom though is human love selfless, however it may seem and we may intend it to be. If we should or could analyze any example of human love into its elements we should find that it is largely of a personally emotional nature, with little spiritual content, that it is strongly marked with the desire to possess and possibly to be possessed. Even parental love, though it entails self-sacrifice and devotion and self-discipline, is often marred by possessiveness, or by a desire to dominate and direct that

is injurious to the offspring, or even by a desire for self-projection in the offspring, or by a desire that merit may accrue to oneself so that one may expect a return, if only of reciprocal love, all of which is contrary to divine love. The love between friends may be the purest of human loves because the most disinterested, and any form of love can partake of this quality of detachment; but even the love of friends can be tainted with possessiveness, the desire to dominate or be accounted first. Most human love desires to claim and to pre-empt. Our most consuming loves, however transmuted and humanized, are basically nature's just expedient and provision for the perpetuation and protection of the species. We know this, yet willingly lose ourselves in its demands. Sublimation even, as we attempt it, may fall short of the quality of divine love. What then can divine love be and still be love within our range?

When Jesus commanded, "Love one another, even as I have loved you;" "Love your enemies, bless them that curse you . . . pray for them which despitefully use you" and "Love thy neighbor as thyself," He saw such love as within our range, perhaps recognized it alone as love. Love that asks no deserving except that of being, that needs no response, no reward, carrying with it its reward and return, how can such love be brought down to a practical level? Certainly an infusion of such love would enhance, transfigure, even redeem our faltering human loves.

A modern poet says simply and plainly

"to love means to bless
Everything and everyone,"

LOCKWOOD LIBRARY
PACIFIC SCHOOL
OF RELIGION

again implying that this alone is love. Another modern writer declares that everything of an affirmative nature is on the side of love while everything of a negative nature is on the side of hate. That brings it nearer home. For practically even our least thoughts and impulses partake of either one or the other, love or hate. Annoyance, impatience, irritability, and resentment, not to speak of arrogance, hostility, jealousy and the like, are all on the negative side—hate. Forbearance, gentleness, tolerance, considerateness, serenity, these are all on the affirmative side—love. All these manifestations, both affirmative and negative, are common, everyday experiences, observable in ourselves and others and represent constant voluntary choice of love or hate. We can see ourselves almost momently in the one or the other.

Likewise we can learn by practice to habituate ourselves to replacing the negative with the affirmative, canceling hate with love. "Relax" and "let go"—those are the watchwords. Let go instantly of the negative feeling, before it has time to reach outer expression. After a little practice, we can cause the affirmative feeling to rise in its place almost at once, without bidding, soothing us and restoring our inner poise.

We may think that a word or act on the part of another warrants retaliation or at least intimation of hurt or umbrage on our part. Or we may feel that frankness is called for rather than repression of our hurt feelings or permitting ourselves to be slighted or imposed on. If we are sincere in our search for divine love, our desire to understand and attain it, we shall let go of such rationalizations, realizing

that it does not matter compared with our learning the love that is of God. We shall subscribe, in spirit and as far as possible literally, to this teaching: "Agree with thine adversary quickly." "Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Do not resist, insist on nothing, do not defend yourself, and straightway the seeming need to do so vanishes!

Are we then never to criticize, correct, condemn? Shall we not thus become mealymouthed sentimentalists? The spirit behind our criticism and the manner of it will place it on either the affirmative or the negative side. Are we in our criticism making an issue of nonessentials, perhaps of what may seem important to us but is of less importance to the other, who has, perhaps necessarily, a different set of values? Are we seeking to assert or establish our own superiority by undermining the status of another? Can our criticism be traced to a secret pique on our part at a seeming indifference of superciliousness or hostility toward us on the part of the other? Has fear any part in our criticism, a fear of not being able to cope with the one criticised in some respect, a fear that his opinions or beliefs or practices may prevail instead of those we consider the right ones? Sometimes the best we can do is swiftly to bless and dismiss a person from our mind. The next time we consider him in our thought it will be with less ran-

cor and "soreness" for our having blessed him once, until in time he can be dismissed or even entertained with kindly thoughts. To separate in our thought the person and his practices or deeds may be difficult, but it can help to separate the two in Truth and redeem the doer, even as Jesus, seeing the blasphemer as God saw him, called the devils out of him and sent him away freed.

Behind our criticism we can always reflect on the other terms in which the object of our criticism can be considered, his compensating qualities. This is a way of forgiving him, of granting him release from what we condemn in him, and so sending him encouragement to overcome his lesser self. Thus we can redeem our criticism.

It is possible to enter into and exercise the outgoing force of love in the least things, in our regard for and relations with all living things, including plants, animals, children; not sentimentalizing over them or merely admiring or humoring them but consciously joining them, going with them, in a shared life in God. Even with the elements and forms of life that seem hostile to us, though it may be preposterous, it is demonstrable that if instead of murmuring against the weather and stinging insects, for instance, we yield to the thought of their being an issue from God even as we ourselves, they will molest us less or we shall mind them less! Love, divine love, is the unifying principle, harmonizing all things, making us at one with all life, the lily of the field, the sparrow that falls.

"We are all one; I am one with you"—this needful feeling and attitude will serve us in all situations

and in all our relations with our families, with our associates at work with our friends or strangers, with those who oppose, misunderstand, thwart us (or seem so to do), with those with whom we cannot agree. Nevertheless "we are all one: in our desire to be liked, to be happy, to be successful, to acquit ourselves well in our varying capacities. You are at heart of as good will as I, though you may express it differently."

Once accept and enter into this at-one-ment with others and it is not too difficult to see how both possible and necessary it becomes to love our enemies and our neighbor as ourselves. We have long been taught or at least heard it said that hate hurts the hater more than the hated. Even aggrieved and injured feelings only add to the hurt that caused them. Because we are all one, when we judge or condemn or despise another (or a class or group or race or nation), we are judging, condemning, despising ourselves at the same time. When we bless them and pray for them, we are blessing and praying for ourselves with the same words. Many a one needing healing has been healed of his own ill while praying for the healing of another or for grace to love another more.

To love our neighbor as ourselves we take the same kind of interest in his welfare, his prosperity, his advantage as in our own, and are ready to share and to lend a helping hand at need as if it were we who were in need. We may even (especially if he seem to us "undeserving") add to love that crowning touch, grace, the essence of love, the extra touch that makes of love an art, the touch

that redeems our act of any suggestion of perfunctoriness. "Where sin abounded, grace did abound more exceeding." That is of the nature of God's love, to which we are aspiring.

Let us be mindful always that "There is no fear in love: but perfect love casteth out fear . . . he that feareth is not made perfect in love." All our fears are on the negative side, the side of hate, of defeat and darkness. All our faith, which with love replaces fear, is on the affirmative side, the side of victory, of light and life.

All through the day we can check upon ourselves, separate the sheep from the goats in our thoughts and words, choosing which we will serve, love or hate. "He that abideth in love abideth in God, and God abideth in him." This is the end for which we were made.

I hold it true that thoughts are things
Endowed with bodies, breath, and wings,
And that we send them forth to fill
The world with good results—or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings or its woes
Like tracks behind it as it goes.

—ELLA WHEELER WILCOX

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, July 4, 1948

UNITY SUBJECT—*True Foresight.*

INTERNATIONAL SUBJECT—*Courage to Speak the Truth.*—I Kings 22:5-9, 13-18, 26-28.

5. And Jehoshaphat said unto the king of Israel, Inquire first, I pray thee, for the word of Jehovah.

6. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord will deliver it into the hand of the king.

7. But Jehoshaphat said, Is there not here a prophet of Jehovah besides, that we may inquire of him?

8. And the king of Israel said unto Jehoshaphat, There is yet one man by whom we may inquire of Jehovah, Micaiah the son of Imlah: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9. Then the king of Israel called an officer, and said, Fetch quickly Micaiah, the son of Imlah.

13. And the messenger that went to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak thou good.

14. And Micaiah said, As Jehovah liveth, what Jehovah saith unto me, that will I speak.

15. And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall we forbear? And he answered him, Go up and prosper; and Jehovah will deliver it into the hand of the king.

16. And the king said unto him, How many times shall I adjure thee that thou speak unto me nothing but the truth in the name of Jehovah?

17. And he said, I saw all Israel scattered upon the mountains, as sheep that have no shepherd: and Jehovah said, These have no master; let them return every man to his house in peace.

18. And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good concerning me, but evil?

26. And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27. And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

28. And Micaiah said, If thou return at all in peace, Jehovah hath not spoken by me. And he said, Hear, ye peoples, all of you.

GOLDEN TEXT—*As Jehovah liveth, what Jehovah saith unto me, that will I speak.*—I Kings 22:14.

SILENT PRAYER—*I see all truth as the expression of Divine Mind.*

The desire to anticipate aright the course of future events is instinctive in us. To say that we can know the past and the present but not the future with any degree of certainty is tantamount to admitting that as sons of God we have not yet attained our mature estate but are still minors in the king-

dom, subject to the limitations of sense consciousness. We desire to be graduated to our spiritual estate, in order that each of us may know all of life and Truth that concerns us without limitation by time or space.

Foreknowledge affords us guidance in choosing the right course of action, but this course can be chosen by other means as well. A steadfast intention to do what is right without trimming our sails to expediency is an excellent guide in choosing of our future action. The mortal or sense consciousness favors expediency. The outcome of political campaigns and other uncertain events need give no anxiety to the man of established principles, for he knows what he will do and what he will not do, and he speaks his mind without ambiguity or double meaning. What is true of him and for him he speaks.

In the struggle of the higher with the lower self our spiritual judgment (Jehoshaphat) is involved with the false intellectual concepts (Ahab) that we have allowed to control our true nature. By using our better judgment in conjunction with the intellectual powers on which we rely and of which we are inclined to feel proud, we expect to become so unerring in our discernment of Truth as to find ourselves in possession of spiritual consciousness as a natural result. This high state of spiritual consciousness is symbolized by Ramoth-Gilead, against which Jehoshaphat and Ahab planned a campaign of conquest.

The intellectual powers are not a safe guide in all undertakings. All the soul powers must be called into action, for it is through them that we make contact

with the Spirit of truth. The issues of life are out of the heart. Jehoshaphat was willing to make common cause with Ahab against Ramoth-Gilead, but first he insisted upon finding out whether the campaign was just and right and had a prospect of success. "Inquire first, I pray thee, for the word of Jehovah."

Prophecy was once an accredited branch of learning, and schools were maintained in which pupils were taught to develop their intuitional powers. The king of Israel had four hundred prophets besides Micaiah. The four hundred were not true believers in Jehovah, for they employed flattery instead of intuition where flattery served. The natural man, when he wishes to follow a certain course, is prone to rationalize about it. First, he determines what he wishes to do, then finds a reason to justify the doing. True reason or divine judgment always rules desire instead of merely justifying it. Sense consciousness leads a person to rationalize rather than use impersonal judgment.

Micaiah ("Who is like Jah?") represents the prophetic phase of our higher consciousness, which perceives that the powers of Being are active in and through us and foresees the end of all erroneous activities in us, even though for the time being the individual will is seemingly engaged in promoting these erroneous activities. It also leads us to know the futility of trying through personal will to put away the inharmonious results of the idolatrous deeds of that will. Micaiah told Ahab plainly what the outcome would be if he joined battle with the king of Syria. The prophetic phase of consciousness is in direct opposition to the false intellectual con-

cepts. Ahab hated Micaiah because the latter told him the truth about himself. "Am I become your enemy, by telling you the truth?" We should assert our better judgment (Jehoshaphat) which leads us to desire to know the truth above all things, regardless of whether it bears out our personal wishes or counteracts them.

The way to receive the guidance of Spirit is to follow faithfully the measure of guidance that we have in any undertaking. The higher consciousness, which foresees effect unfolding from cause, will have nothing to do with expediency or the will of the majority. "As Jehovah liveth, what Jehovah saith unto me, that will I speak." Integrity cuts through sophistry and flattery and reveals the truth of God as the sure foundation of our success.

QUESTIONS

1. Why do we desire to foresee the future?
2. What besides foreknowledge permits us to take the right attitude toward the future?
3. Are the intellectual powers a safe guide in all undertakings?
4. Has intuition a rightful place in the exercise of divine judgment?
5. How do we develop the ability to discern divine guidance?
6. Does integrity of character stand us in good stead in discerning the right course to follow in the future as well as in the present?

****

Lesson 2, July 11, 1948

UNITY SUBJECT—*Expressing the Divine Nature.*

INTERNATIONAL SUBJECT—*A Good Workman.*—Exod. 31:1-11; II Chron. 1:5.

1. And Jehovah spake unto Moses, saying,
2. See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah:
3. And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.
4. To devise skilful works, to work in gold, and in silver, and in brass,
5. And in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship.
6. And I, behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee:
7. The tent of meeting, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the Tent,
8. And the table and its vessels, and the pure candlestick with all its vessels, and the altar of incense,
9. And the altar of burnt-offering with all its vessels, and the laver and its base,
10. And the finely wrought garments, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,
11. And the anointing oil, and the incense of sweet spices for the holy place: according to all that I have commanded thee shall they do.

5. Moreover the brazen altar, that Bezalel the son of Uri, the son of Hur, had made, was there before the tabernacle of Jehovah: and Solomon and the assembly sought unto it.

GOLDEN TEXT—*Whatsoever thy hand findeth to do, do* it *with thy might.*—Eccles. 9:10.

SILENT PRAYER—

Establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.
—Psalms 90:17.

In whatever field it may occur, excellence is in essence an expression of the divine nature. A person may be divinely helped to excel in manual workmanship no less surely than he may be inspired to teach or to preach Truth. Regardless of the kind of work, through devotion to it and intelligent application to our task we may do the work of God as surely as did Bezalel, the subject of today's text.

The name Bezalel means "in the likeness of God," and Bezalel represents Godlikeness or a high conception of divine sonship. In the beginning the ideal man was created in the image and likeness of God, and Bezalel represents this ideal man in action. "Filled . . . with the Spirit of God," that Spirit is expressed "in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise skilful works." To be like God is to be endowed with superior energy, with something that is meant to work and does work. Rightly work alternates with rest and quiet, with meditation and refreshment of mind and body in the silence of the inner life, whence strength and power come. In a well-rounded life seasons of rest and meditation are followed by corresponding periods of activity, when the inspiration gained finds expression in external works.

The Spirit of God is in evidence "in all manner of workmanship." To repeat, the Spirit of God is not confined to spiritual channels solely but is found expressing Himself "in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood." Substances considered purely material in form and nature lend themselves to spiritual

significance and meaning under the skill that is inspired by divine wisdom and knowledge. The master craftsman is the devoted workman. He gives himself to his work, forgets himself in it, and his creative genius, unfettered by inhibitions of self, finds full expression.

We do not have to wait for the development of superior skill and efficiency in our work to express the Spirit of God. This Spirit is expressed in faithfulness and devotion to duty as surely as in wisdom, understanding, and knowledge. Faithfulness is the work of the Spirit of God in us, a work that must come before wisdom, knowledge, and understanding. "He that is faithful in a very little is faithful also in much." Faithfulness, become habitual, unites us with the principles of Truth, and forms the substance of the Christ as the fundamental basis of character. Whatever our work may be, we then do our best, and it is always found to be good, like the work of the Father in the creation of the universe.

History records a time when faithfulness and devotion to duty were exploited by those in authority. In the age of feudalism the lord of the demesne had absolute authority over his serfs, even their life being subject to his whims. Now that the power of unity is understood and used, the danger of unbridled authority on the part of the superior is past. The need now is for a balancing of power with a sense of responsibility, of opportunity with a high ideal of service. Where the common good is uppermost in the mind of the citizen there can be no dereliction of duty, no slowing down of effort in the interest of the individual. The duty of the citizen is equal to the

rights of the individual, and cannot be rightly subordinated to it. In a real sense a country is the product of the workmanship of its citizens, past and present, and the citizens of the present owe the same loyalty to its ideals and institutions as did the pioneers who founded them.

The right spirit is as important now as it was in the days of Bezalel, whose skillful workmanship endured for hundreds of years, and is mentioned as part of the equipment of the tabernacle at the beginning of the reign of Solomon. Our work too will endure if we put into it our best skill, and give ourselves to it in full faith and confidence that it will be found good.

QUESTIONS

1. How can everyone do the work of God?
2. In this lesson what represents the ideal man in action?
3. In what varying ways is Godlikeness expressed?
4. How do purely material substances reveal the meaning or significance of Spirit?
5. Can those who lack skill in their work still express the Spirit of God in it? How?
6. What ideal of service is suited to our present needs?
7. How can our work be made to endure?

Lesson 3, July 18, 1948

UNITY SUBJECT—*The Reward of Faithfulness.*

INTERNATIONAL SUBJECT—*When Faith Conquers.* —Ruth 1:16-18; 2:20; 4:14-17.

16. And Ruth said, Entreat me not to leave thee, and to return from following after thee, for whither thou goest, I will go, and where thou lodgest, I will lodge; thy people

shall be my people, and thy God my God,

17. Where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me.

18. And when she saw that she was steadfastly minded to go with her, she left off speaking unto her.

20. And Naomi said unto her daughter-in-law, Blessed be he of Jehovah, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is nigh of kin unto us, one of our near kinsmen.

14. And the women said unto Naomi, Blessed be Jehovah, who hath not left thee this day without a near kinsman; and let his name be famous in Israel.

15. And he shall be unto thee a restorer of life, and a nourisher of thine old age; for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him.

16. And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17. And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

GOLDEN TEXT—*Thy people shall be my people, and thy God my God.*—Ruth 1:16.

SILENT PRAYER—*Because I believe in God everything that comes to me increases my consciousness of good.*

Today's lesson deals with two soul qualities. Naomi (the winsome one) represents the soul that in the face of apparent lack experiences hardship as the result of turning to the resources of sense rather than to God. Ruth (rose of Moab) is a symbol of the love of the natural soul for the things of God.

Through even the carnal mind or personal, limited self Divine Mind sends out the influence of its

attraction for the things of God. The Moabitess Ruth overcame the selfishness of personality and devoted herself heart and soul to the mother-in-law who otherwise would have had to return alone to her native land after losing her husband and both her sons. Such full devotion is Godlike wherever found, because it partakes of the perfection of divine love.

Moab signifies the body and the most external conditions of life. When the soul turns to these and tries to sustain itself by them, it loses all it has held most dear. Love alone remains to it, because love is of the essence of the soul's nature, and cannot be separated from it.

When youthful freshness (Orpah) is gone the soul expects love to go too. But the love of the natural soul for God and the things of God (Ruth) is not dependent upon mere physical youth and beauty. It has a deeper experience of beauty, namely the beauty that springs from loyalty and devotion.

Faith reaches its hardiest growth in the atmosphere of love. He in whom the love of God and the things of God is well developed comes sooner or later to the abiding place of substance (Bethlehem). He may not be able to possess himself of substance immediately, if he has allowed his experiences to embitter him. Naomi asked her old neighbors to call her Mara, because she felt that her lot in life had been a bitter one. The untutored soul looks to God as the author of all that comes upon it, evil as well as good, failing to see affliction as the effect of a past cause, of thoughts or actions not in harmony with divine law.

The more deeply afflicted the soul the greater is

the need it feels of God and spiritual truth. "And they came to Bethlehem in the beginning of barley harvest." The beginning of the barley harvest therefore symbolizes a reunion of the soul and body with true substance.

Unspoiled soul qualities (the Israelitish women) see in all blessings the Spirit of God. "And the women said unto Naomi, Blessed be Jehovah, who hath not left thee this day without a near kinsman." Under the Jewish law the son of Ruth was Naomi's grandson, since Boaz filled the place of Mahlon, keeping the latter's name alive and his inheritance intact.

By removing the bitterness of grief and disappointment love gives new life to the soul. By giving her son into the care of Naomi Ruth revived her mother-in-law's interest in life and helped her to forget the trials and losses she had sustained. The touch of love is superior to sense attachment. "Thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him."

Through all her trials Naomi's faith did not fail her, and she returned to Bethlehem expecting better things to befall her. That she herself helped to bring them about does not detract from the reward of her faith in the fulfillment of her hopes. "There is a son born to Naomi; and they called his name Obed." This name means "working, making, serving, worshiping," and metaphysically Obed signifies the presence in the spiritual consciousness of an active thought pertaining to service and worship. Since they that worship God must worship Him in spirit and truth, and since God is mind, they that worship

must do so through the mind and heart, or with their thoughts. They worship by learning to think in accordance with Truth and by living up to their thoughts in daily action. In its highest aspect mind is synonymous with Spirit.

QUESTIONS

1. What two soul qualities are dealt with in this lesson?
2. Do we learn from this lesson that the personal, limited self can be transformed so as to become disinterested and devoted to the good of others?
3. Why does love remain when other spiritual qualities are lost to sight?
4. Why should we keep the soul qualities unspoiled?
5. How do we most truly worship God?

Lesson 4, July 25, 1948

UNITY SUBJECT—*Human Love and Divine Love.*

INTERNATIONAL SUBJECT—*Sacrificial Friendship.* —I Sam. 18:1-4; 19:1-6.

1. And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2. And Saul took him that day, and would let him go no more home to his father's house.

3. Then Jonathan and David made a covenant, because he loved him as his own soul.

4. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle.

1. And Saul spake to Jonathan his son, and to all his servants, that they should slay David. But Jonathan, Saul's son, delighted much in David.

2. And Jonathan told David, saying, Saul my father

seeketh to slay thee: now therefore, I pray thee, take heed to thyself in the morning, and abide in a secret place, and hide thyself:

3. And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and if I see aught, I will tell thee.

4. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good:

5. For he put his life in his hand, and smote the Philistine, and Jehovah wrought a great victory for all Israel: thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6. And Saul hearkened unto the voice of Jonathan: and Saul sware, As Jehovah liveth, he shall not be put to death.

GOLDEN TEXT—*A friend loveth at all times.* —Prov. 17:17.

SILENT PRAYER—*My will is unified with love, and I preserve this union by allowing divine love to control my thoughts and actions.*

If, as someone has assured us, the "whole human family is bathed with an element of love like a fine ether," love is the most natural state of mind and heart in the world. We should love everyone we meet, and this love should be reciprocated. That it was so in the case of Jonathan and David is an outstanding fact of Bible history. Jonathan, who represents human love, was loyal to the utmost in his friendship for David, who represents divine love. Human love finds its consummation in the perfection of the divine, as it is transmuted from the lower into the higher.

The history of Saul, David, and Jonathan repre-

sents the development of a human soul. The value of the story lies in the accuracy with which it portrays the various aspects of divine love, human love, and personal will (Saul).

Saul, the will, draws to himself and builds in his consciousness a degree of love. This is his "son," his thought expressed, and takes form in the subjective consciousness as human love.

Jonathan loved David spontaneously "as his own soul." Jonathan means "Jehovah has given; Jah-given"; that is, human love comes forth from Being. Human love and divine love are closely related in consciousness, interlinked and virtually inseparable. Personal will (Saul) suppresses the innate love of the heart (David) but cannot kill it.

Human love (Jonathan) is working in the soul to perpetuate the link between the inner and the outer, the heart and the head, love and will (David and Saul). In everyone there is a desire for love, even in those who are willful and selfish in their external conduct, and whose ambition in worldly ways excludes every kindly impulse. This link of human love prevents us from being cut off entirely from divine love through the selfishness of human will. The hidden processes of the soul save us from being separated entirely from our divine source. At times the connection may seem weak, but it is never broken. Jonathan strongly urged David to make a covenant or compact with him. The human love of the soul secretly links itself to divine love, that together the two may overcome the destructive tendencies of the selfish personal will.

This lesson really depicts the merging of the

human love into the divine. All the desire and the affection of the soul are centered upon the attainment of the great love that we have come to know as the Christ. David was a type of the Christ, and he was an ancestor of Jesus of Nazareth, who so perfectly expressed and manifested the Christ in human form. The love of Ruth, David's grandmother, for Naomi, her mother-in-law, in its constancy, is found expressed in David, who possessed in a high degree the power to attract the loving regard and good will of people. Jonathan was the rightful heir to the throne of Israel, but he willingly gave up this right to David. He gave David all his princely garments: "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle." Human love makes itself one with divine love by yielding everything to it, thus becoming divine. There is really only one love, God.

By wise counsel Jonathan prevailed upon his father to change his mind concerning David, who had done so much to preserve Israel and had saved the kingdom from its enemies. Jonathan succeeded in restoring David to Saul's favor for the time being but not permanently. The selfish will cannot harmonize itself with the unselfishness of true love. Selfishness is doomed to pass away, but so long as it holds any place in consciousness it opposes the activities of love and truth.

QUESTIONS

1. Can human love be completely faithful?
2. How is the development of the human soul represented in this lesson?

3. Is the human will inimical to divine love?
4. How are the destructive tendencies of the personal will overcome?
5. What type of Christ does this lesson portray, and what factors enter into it?
6. How does human love unify itself with divine love?

A Loftier Race

These things shall be! a loftier race
  Than ere the world hath known shall rise
With flame of freedom in their souls,
  And light of knowledge in their eyes,

They shall be gentle, brave, and strong
  To spill no drop of blood, but dare
All that may plant man's lordship firm
  On earth, and fire, and sea, and air.

Nation with nation, land with land,
  Inarmed shall live as comrades free:
In every heart and brain shall throb
  The pulse of one fraternity.

New arts shall bloom of loftier mold
  And mightier music fill the skies,
And every life shall be a song,
  When all the earth is paradise.

—*John Addington Symonds*

Silent UNITY

Through Christ superstition no longer obscures my clear spiritual vision. I see with the light of the inner eye.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo., Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

A FEW WEEKS ago I wired you for prayers in behalf of my husband, who was very ill with pneumonia and a serious heart ailment.

The doctors had done all they could. He was placed in an oxygen tent, and I later was told that the heart specialist said that unless there was improvement in his labored breathing and general condition, he couldn't live through the night.

My sister and I spent the night at his bedside praying and knowing that you were praying with us.

By morning his breathing was much easier, and he was asleep. He continued to improve in the next few days. The doctors say it was a miracle; God really did answer our prayers. Thanks forever to Him and to our Unity friends.—*C. L. J., Illinois.*

FOR EIGHT years, until this winter, I had been doctoring for arthritis. I haven't had any medicine or taken anything since I received the three books from you and began reading and applying them to my daily life. The doctor had told me early in the winter that there was nothing he could do for me. So I

turned to a greater Physician; and now I can do all of my house work without pain.—*E. V., Michigan.*

Father, I Thank Thee

I HAVE just switched off my radio after listening to the "Unity Viewpoint," as I do every morning that it is broadcast. Naturally I heard the announcer's request this morning for a letter.

I have listened to "Unity Viewpoint" for five years now, ever since my return from war-torn England. The program has always been an inspiration to me, a fine starting of the day. I subscribe for four Unity magazines, and many a morning I recognize the talk given on the air as one I have read in one of the magazines. Yet I find the article just as helpful, in fact some point is often more helpful when spoken by another voice than when quietly read by myself.

So to us who know something of Unity and its wonderful work and teachings it is a joy to begin the day with the "Unity Viewpoint." That final "God bless you everyone," said with such feeling, that the announcer sends into so many homes via the radio must bring peace, tranquillity, harmony, and happiness to thousands that are tuned in.—*Mrs. M. J. K., New York.*

I HAVE BEEN wanting to write to you for many months to tell you how much your morning radio talks have meant and continue to mean to me. I have become a searcher for Truth because of them and have been reading the Bible to find the teachings on which your talks are based.

The life teachings of Jesus have taken on an en-

tirely new meaning for me due to the interpretation of them by your "Unity Viewpoint" broadcast.—*M. S. H., New Jersey.*

RESPONDING to your request over WMCA this morning, I feel I should let you know how greatly I enjoy and am helped by your morning talks.

Your talks have pointed out to me over and over how to solve some very perplexing problem, and the amazing thing is that when I listen I seem always to get an answer to my own particular difficulty. —*Mrs. D. W. R., New York.*

Filled with Plenty

I'VE BEEN planning to write you for some time to tell you of a splendid demonstration I had a few months ago and also to ask your help again.

Last fall while talking with a friend I made the statement that I should like to work a few hours a day but that unless the work was near my home it wouldn't be possible for me to do it. The very next day a woman in the apartment sent for me and said a friend had told her of a store that needed someone for two or three hours a day. I went down the next day and inquired, went to work the following day; and it is only five minutes walk from where I live. I'm so very happy and grateful for it.—*I. E., New York.*

THANK YOU for your prayers and help in God's name in the past year. I don't know what I would have done the first months of the year when my husband lost his position and decided after several

months to open a woodworking shop of his own. Some months we hardly made expenses. At the end of the year we find we have been able to pay all our bills as they came due, have made a fair living, and have acquired the good will of the friends and customers that we had business with throughout the year.

My husband and I want you to know that we are grateful and most thankful for our blessings, and we know that with God's help the year of 1948 will be even more successful than 1947.—*H. L. M., Michigan.*

Unto Us a Child

I WANT TO thank you so much for your prayers during my pregnancy and delivery. I felt simply wonderful the whole nine months, and my delivery was quick and easy. We have a perfect little baby girl—so healthy and sweet. We are certainly happy with her and so grateful.—*Mrs. A. N. J., Iowa.*

I WOULD like to tell you that my confinement was the easiest that I have ever experienced. That I was in actual labor only an hour and a half, sat up on the edge of the bed the same day, walked about my room the second day, and the third day walked out of the hospital. From the time I came home I took charge of the baby night and day, and waited on myself although I did not do any housework for a week or so. My baby is a perfect baby boy. I am middle-aged, have two children in their twenties, and up until the time I received your letters I had been afraid of the coming confinement.—*R. E., Michigan.*

I WISH to express my sincere thanks to Silent Unity for the help and comfort I received in bringing my perfect child into the world.

Though a bit old for having my first baby, I got along better than many much younger than I. I want you to know that my entire pregnacy and delivery was truly a joy. It was with ease that I brought my perfect child into the world, and she is indeed God's blessing unsurpassed. God is good and God is love.

The letter you sent with the prayers inclosed imparted to me the faith that was there waiting for me. With this I found the experience the greatest joy and blessing in the world rather than an ordeal.

My stay at the hospital was a happy time, and my baby has progressed under God's protection. —*Mrs. M. P. H., Montana.*

I Am the Light

I AM WRITING, as I do each fall and spring, to notify you of my mother's change of address. At the age of seventy-five she goes to Florida each winter to work in a girl's college. Much of this is due to the help received from your Unity papers. Four years ago, at the death of my father, she was ready to give up and wait for death, hoping it would come soon. Then a friend sent her subscriptions for three Unity periodicals, and it would have done your heart good to see her as she left for the South this week, trim, neat, cheerful, and confident. She looked like a woman many years younger because of her new outlook on life.—*B. H. R., Maine.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I love my husband dearly and I think he loves me, but owing to my jealous disposition I have nagged him so much about innocent friendships that we are becoming estranged. What shall I do?—*From a letter received by Silent Unity.*

True love seeks always to bless the object of its love; it does not seek to attain selfish ends. When human selfishness and limited, binding beliefs enter into affections, the result is invariably trouble.

Each individual's first duty in life is to himself and to God. Each person has within him spiritual qualities to unfold; each one must work out his own salvation, and no one else, not even husband, wife, parent, or child, has any right to interfere, at least not beyond a given point. You must realize this truth, and establish it firmly in your mind.

Whenever your husband does something that appears to you to be unwise; whenever his words or acts arouse jealousy, resentment, or grief in you, immediately place him in the hands of God; release him in your thoughts. Say something like this silently: "Father, he is your child. You are caring for him, and I gladly give him up to you. I am thankful that you are working to bring him into his own birthright of wisdom, purity, uprightness of mind and life, and into all that is true and real

and good." Then center your thought and your love on the Father within you to the end that the Spirit of God may become to you perfect satisfaction, joy, and peace. His great love and peace will abound in your mind and your life as you turn to Him often in prayer and claim Him as your all in all, your ever-present help in every time of need.

This is your way to the good that you desire both for yourself and your husband. Even if your husband should be tempted to act unwisely, even though he should actually do things that are wrong, you only make matters worse by allowing yourself to become unduly grieved or distressed. But when you place him and yourself wholly in God's keeping each day and every time a disquieting thought arises, you put into activity a power that will fully establish both of you in the good that is your birthright as children of the Most High.

Never bind or limit your husband by thought or word. Always in your thoughts loose him and let him go. But here is the vital point: Do not give him over to the seeming error; be sure that you release him to God—to the protecting, all-loving, all-wise, almighty, ever-watchful care of the Father. Deny the error and know, regardless of appearances, that only God can be active in your life and in the life of your husband, and that therefore all is well.

****

I should like to tithe, but my obligations are so heavy that I do not see how I can do so just now.
—*From a letter received by Silent Unity.*

Probably no one would begin tithing if he waited until it seemed easy for him. Few would ever begin

tithing if they put it off until it appeared to be possible for them from a mortal standpoint to get along without the tenth that should be returned to God as His just dues. In order to tithe one must cease looking at one's affairs from a purely personal and limited standpoint.

The tither must consider two things: whether to put God first in his life and affairs, and whether to trust in God as his inexhaustible resource. If he can see his supply only in the present income, in the outer channel, through which it comes, he must learn to have faith in God. He cannot go very far with his tithing unless he gains such faith. But with these two propositions settled, he can easily and readily know what he should do and what he is going to do. He should not think for a moment that his problem is more difficult than that of any one else.

The average person can tithe, especially at first, only by determining to be true to God in returning a tenth to Him. Then he must trust in God as his supply. He must know that he is not limited to his income; he must know that when he is true to God in tithing God will increase his supply or will open up other sources of supply for those seemingly dependent upon him. He must know that all his needs will be met fully and bountifully because he has placed his trust in God and God cannot fail those who really place their trust in Him.

Many channels of supply can be opened to the one who trusts in God; the one who pins his faith upon some one mortal channel and thinks that there is no other way for him limits his good and shuts

out much of God's bounty from his life. Therefore in order to decide wisely any question about tithing, a person must quit looking at it from a mortal, outer, reasoning standpoint; he must begin to see it from the unlimited and unbiased viewpoint of Spirit. This is one of the reasons why tithing does a person so much good; it forces him to raise his thought about his affairs to a higher and more spiritual level; it compels him to make his faith in God a real, practical, living thing, and he is blessed accordingly.

Why does man ever seek to express dominion?
—*From a letter received by Silent Unity.*

Because God abiding in man is ever seeking to express dominion through him.

Abiding within man's soul is a master spirit, even the Spirit of God; operating through his mind is an all-powerful executive force, even the good will of God; throbbing through his heart is an unfailing and all-conquering love, even the love of God. Within man's being is an undying faith in his ability to overcome, even the faith of the Son of God; also there is within him the wisdom to direct and use his forces, even the wisdom of God.

Man is not a pygmy; he is a child of God. He is not a worm of the dust; he is the masterpiece of God. He is not an outcast; he is a prince of the kingdom of God. Are you credulous? Listen to the voice of Spirit within you: "I AM THAT I AM." "Besides me there is no God."

Submerge your will in God's good will; fear not His love and power working in and through you.

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 107 N Robertson
Burbank—Harriet Sunday, 152 E Palm
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Marie Guental, 115 N Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hayward—Elizabeth McClaughry, 638 1204A
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—Unity, 77 17th
Highland Park—Irene Sampson, 131 South ave
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, 1256 W 7; Helen Monton (col) 4419 Mettler
La Crescenta—Dollee Phillips, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
North Hollywood—Joseph & Mildred Haggerty, 5109½ Lankershim Blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich; Carrie Love (col) 246 S De Lacey
Pomona—Max Flickinger, 249 W Monterey
Sacramento—Naomi Anderson, IOOF hall; Blanche Evans, Y W C A
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Diego—Marie Fleming, Watts bldg
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S Pine
San Leandro—Barbara Lyon, 561 Lafayette
Santa Barbara—Warren Meyer, 227 E Arrellaga
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, 1418 2d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 230 E Fremont
Studio City—Herbert J Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Vallejo—Helen Wade, Vallejo Women's Club
Van Nuys—Mary Hidet, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DELAWARE

Wilmington—Eva Kerr Leeman, 13 E 14

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce Auditorium
Daytona Beach—Mary D Huck, 128 Broadway
Fort Lauderdale—Nora Campbell, Woman's club
Jacksonville—Wm & Bonnie Grenson, 230 E Monroe
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 E Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, 413 Grand Central
West Palm Beach—Fannye Treaster, 440 Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broadview hotel
Chicago—W I & Anna Hoschouer, 806 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 317 W Decatur
Mattoon—Ethel Maguire, Hotel Byer
Rockford—Bernice Biggers, Empire bldg
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, Court and Berry
Gary—Margaret Cain, YMCA
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market
Kokomo—Lydia Simpson, 314 W Walnut

IOWA

Des Moines—Betty Stitt, 3118 Grand

ioux City—Unity, Insurance Exchange bldg
Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 1210 Russell
Louisville—Maebel Carrell, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 664 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, 148 S Woodward, Rm 215
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Jackson—Bess DeMay, Security bldg
Grand Rapids—Ida Bailey, 126 Sheldon S E
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Unity, 101 S Troy
Saginaw—Edmund Risk, Walnut at Genesee

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, 3510 Forest
Lee's Summit—Ralph Rhea, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, Columbia bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Mae Lundahl, 110 Onondaga ave
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Mary & George Dunning, Jessie Maloney, 34 S High
Alliance—Unity, 242 E Main
Canton—Mary & George Dunning, 203 6th N W
Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissmann, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marietta—Orilla Werner, 424 Front
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway
Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Eric Butterworth, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, 4030 Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boo hotel
Huntington—Daisy Daggett, Lewis Area bldg

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Elmer Gifford, 208 E W consin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor temple
London—Unity, 496 Dundas
Ottawa—Andrew Carlson, National bl
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queen
Winnipeg—Edna Bowyer, Russell Ken 360 Young

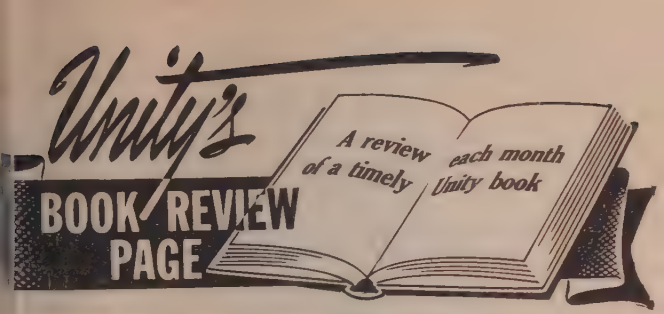
ENGLAND

London—Ruth Hacking, 6 Stanhope T race, Bayswater Rd London, W 2
Iver Heath—Dora Johnson, Ellesme Slough rd
Easington Village—Thomas W Merring 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, Waterloo pl, Co. Durham

Unity literature in French: Unite, 93 rue, Truffaut, Paris XVIIe, France.

The Purpose of Unity

Unity School of Christianity is a religious education institution teaching the use of the Jesus Christ doctrine i everyday life, and is not a church. However in disseminatir the teachings of Unity, based upon the Bible and especial upon the teaching of Jesus Christ, teachers have formed ind pendent organizations for study and worship, and these organ zations have evolved into groups called centers, societies, a semblies, and churches. These groups are a part of the Uni fellowship and work in close co-operation with the Uni School of Christianity, but Unity is not a denomination nor sect. Those who study the Unity teachings and who attend Unity church are free to keep their affiliation with any chur they desire. Unity teachings explain the action of mind, the lir between God and man. They explain how mind affects th body, how it brings man into an understanding of God. A cept what, in Unity, appears to you to be Truth, and withhol judgment on the remainder until you understand it.



The Great Physician

By Ernest C. Wilson

The aim of the practical Christian is to make his fe conform as nearly as possible to the pattern iven him by Jesus, the Master. Therefore Ernest C. Vilson, the author of this book (formerly entitled *laster Class Lessons*), has based its contents on the laster's way of living and of healing all conditions iat are less than perfect. For Jesus wished men to eek healing for their affairs as well as for their body!

The first chapter deals with prayer. The author ays that our part is to make prayer an open channel irough which God's answer may come.

In the helpful chapter on healing Doctor Wilson ays, "The desire for health is universal and is in self a prophecy of its fulfillment." He points out iat God power lies back of every healing.

The message of *The Great Physician* is one of omplete trust in everlasting and unfailing good as ie Father's gift to all men who look to Him for uidance and healing. "We are one with the ines- apable good," writes Doctor Wilson.

(*The Great Physician* is priced at $1 a copy.)

Appearing in Other Unity Magazines This Month

What Is That to Thee?

"To learn to live our own life as well as we know how and to be willing to let the other person live his is one path to peace of mind," writes Martha Smock in her *Daily Word* article "What Is That to Thee?" Mrs. Smock explains that it is really childish to fret about what other persons do or do not do, especially if we let it keep us from accomplishing our own purpose. For example, if we let a piece of gossip die with us instead of passing it along we are following the Christ within, which is the very spirit of understanding and generosity and kindness itself.

You Do *Have Talents*

Are you one of the persons who say they have no talent, that they are just ordinary people with no special ability? Then you will profit by reading Christine Mabry's article "God-Given Talents" in the July 11 issue of *Weekly Unity*. She lists talents, gifts, that anyone and everyone possesses: the talent of thinking, the talent of believing, the talent of blessing, the talent of forgiving, the talent of praying, the talent of working. We should ask ourselves if we use these talents. Mrs. Mabry writes: "Your God-given talents are a glorious gift to you personally from your own indwelling Father. He asks nothing in return. Yet one of these days when you are so happy, so free, so joyous, so prosperous, so peaceful . . . you [will] exclaim to yourself, 'Why didn't I do this before!' "

Ruth's Lamps

"The warm sand to sit on, the sea to look at, and Aunt Sarah's stories to listen to—it was almost too much to hold. [Ruth] was sometimes afraid she would pop, like a kernel of corn." This is the way William A. Clough begins his *Wee Wisdom* story "Ruth's Lamps." This story is a splendid explanation of spiritual light in terms that a child can understand.

Why We Are a Successful Nation

The United States is the world's richest nation; her people enjoy the highest standard of living of any nation in the world. Why is this the case? Harold S. Kahm in his *Good Business* article "Why We Are Successful" considers the many factors of our success, comparing them with those of other nations, and says it is not because of superior natural resources or a superior form of government that we have succeeded.

Prisoner of Fear

The persons who must spend part of their life within prison walls because of some crime they have committed are not the only prisoners. Sometimes persons are imprisoned by invisible yet strong walls of fear. An understanding of Truth can remove walls of fear, can even open the doors of prisons, as is shown in the six-part, true-experience story "Prisoner of Fear," which begins in *Progress* this month. In this story a young woman tells how she used her understanding of Truth to break down the walls of fear, to walk out of a State prison a free individual, and to become a good citizen.

UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again — standard only	$1.00
	God a Present Help — standard only	1.00
	God Is the Answer — standard only	1.00
	How I Used Truth — standard only	1.00
	Lessons in Truth — standard only	1.00
	Lessons in Truth — *Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore — standard only	1.00
	Lovingly in the Hands of the Father — standard only	1.00
	New Ways to Solve Old Problems — de luxe $2; standard	1.00
	Six-Day Healing Practice, A — *Spanish* $.10; *English*	.25
	Great Physician, The — standard only	1.00
	Mental Equivalent, The — *German*, $.10; *Russian*	.10
	Whatsoever Ye Shall Ask — de luxe $2; standard	1.00
For Healing	Christian Healing — de luxe $2; standard	1.00
	Divine Remedies	.50
	Jesus Christ Heals — standard only	1.00
	Truth Ideas of an M. D. — standard only	1.00
	You Can Be Healed — standard only	1.00
For the Home	Meatless Meals — cloth	1.50
	You and Your Child — de luxe $2; standard	1.00
For Prosperity	As You Tithe so You Prosper	.50
	Both Riches and Honor — standard only	1.00
	Prosperity — standard only	1.00
	Prosperity's Ten Commandments — standard only	1.00
	Working with God — standard only	1.00
For Inspiration	Best-Loved Unity Poems — standard only	1.00
	Finding the Christ — *Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before? — de luxe $2; standard	1.00
	Mightier than Circumstance — standard only	1.00
	Sunlit Way, The — standard only	1.00
	Unity's Fifty Golden Years — paper	1.00
For Devotion	Bible, American Standard Edition	5.00
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Effectual Prayer — standard only	1.00
	Silence, The	.50
	Unity Song Selections — cloth	1.00
For Advanced Study	Christ Enthroned in Man — de luxe $2; standard	1.00
	Know Thyself — de luxe $2; standard	1.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis — standard only	1.00
	Mysteries of John — standard only	1.00
	Talks on Truth — standard only	1.00
	Teach Us to Pray — de luxe $2; standard	1.00
	Twelve Powers of Man, The — standard only	1.00
	What Are You? — de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life	.10	Good News, The	.10
Be at Peace	.10	He Passed This Way	.10
Breath of Immortality	.10	Holy Bread	.10
Challenge of the Dawn, The	.10	Land Is Bright, The	.10
Christmas Spirit, The	.10	Life Is Consciousness	.10
Daily Resurrections	.10	Mental Equivalent, The	.10
First Things First	.10	Prayer of Prayers	.10
Gift Imperishable, The	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Recipes for Living	.10
Great Helper, The — *French, English*	.10	Song of Life, The	.10
God Is Blessing You Now	.10	Way of Faith, The	.10
		Where Blessings Begin	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	1.00
	Jet and the New Country	1.00

NEWS from UNITY

August Term of Unity Training School Begins August 16

Courses for first-, second-, third-, and fourth-year students will be offered at Unity Training School during the August term beginning August 16 and closing September 10.

The schedule of courses and teachers is as follows: Bible Interpretation: New Testament, Fannie A. Baldwin; Center Ministry: Organization and Operation, Elizabeth Sand Turner; Healing Principles, Maud Kellogg; *Lessons in Truth,* Carl Moran; *Talks on Truth,* Ruby I. Wagner; *Prosperity,* Charles and Cora Fillmore; Public Speaking, Evelyn Young Allen; Basic Study of the Bible: Old Testament, William I. Hoschouer; Healing Practice, Martha Smock; Developing Spiritual Attitudes, Maud Kellogg; Center Ministry: Ideals and Ethics, Rose Emery.

Unity Training School, located at beautiful Unity Farm, seventeen miles from Kansas City, is conducted for the benefit of persons who are preparing for the Unity ministry and for others interested in spiritual unfoldment. After students attending for credit toward teaching and center ministry are accommodated, vacationists and others may reserve the remaining rooms. For full information about courses, living quarters, vegetarian tearoom, and recreational facilities you are invited to write to G. LeRoy Dale, Registrar, Unity Farm, Lee's Summit, Mo.

Your mind is the recipient and the dispenser of power. It distributes the power that it receives from the mind of God.—*Imelda Octavia Shanklin; What Are You?*

Tithing Questions and Answers

"I earn a good income, but it will not permit me to maintain my accustomed standard of living and keep free from debt. How can I tithe under such circumstances?" This and many other questions are answered

in the Unity pamphlet *Tithing Questions and Answers.*

The answer to the question quoted above shows the helpfulness of this pamphlet:

"You cannot set your standard of living too high for God to help you maintain it in righteousness and Truth. You lower it immeasurably when you deny Him a place in your finances. When your first thought upon receiving your income is to share it with God your whole being is flooded with an inflow of divine love. . . .

"As you tithe faithfully and your affairs become established in divine order, your visible supply will increase. You will be able to avoid debt and to live as becomes a child of the King."

Tithing Questions and Answers is priced at 5 cents copy. If you should like complete list of Unity pamphlets, just ask for it in your next letter.

Free Booklets, Health Is Catching *Volumes II and III*

Have you wondered about actual cases of spiritual healing? Do you have friends who would be encouraged to realize spiritual healing in their own body if they could read of persons who have been healed of a condition like their own?

Unity has published free booklets of testimonials of healing through prayer. The healing of all kinds of ills are reported. The reports are taken from our correspondence with the consent of the persons who wrote them. They are entirely unsolicited.

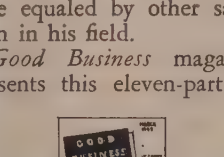
If you are interested in having these booklets, Volume II and Volume III of *Health Is Catching,* just ask for them in your next letter.

Today we are building our capacity to receive the answer to tomorrow's prayers.—*Frances W. Foulks; Effectual Prayer.*

Good Business Presents Salesmanship Series

"Selling by the Book" is the title of a series of articles by Alden Stahr on the methods of Clinton Davidson, one of the most successful life-insurance salesmen in the world. In this series of eleven articles beginning in July Mr. Stahr describes how Mr. Davidson started out as a green and uninitiated young salesman who was doubtful of his selling ability until he began to study and use the Bible, the one great textbook, as his unfailing guide to success. For with the Bible as his textbook, Mr. Davidson made sales records never before equaled by other salesmen in his field.

Good Business magazine presents this eleven-part se-



ries with the desire to serve its readers in the best manner possible. Besides this series there will of course be many other worth-while articles and features in each issue of the magazine.

Names Home "Progress"

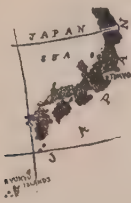
From Transvaal, South Africa, a husband and wife write as follows: *"Progress* is a very heartening publication, a good friend possessed of those rare qualities which engender the quiet companionship one appreciates so

much. We have named our home 'Progress,' because what we have gained by reading *Progress* magazine has helped us transform a part of this wilderness into a garden. The name is on a sign in bold white letters on a red background, like the cover of *Progress.* The sign will always remind us that God is blessing us with the peace and happiness that your magazine emphasizes. With God helping us at every step we know that we shall succeed in whatever we undertake in His name."

When one is established in good, one is not afraid to be generous.—*Dana Gatlin; God Is the Answer.*

Japan "Hungry for Christian Literature"

A Japanese friend in California who writes that all Japan is hungry for Christian literature estimates that there are now more than a million followers of Truth in Japan. He has sent Unity the name of a native Truth teacher in Tokyo who will



receive free Unity publications to use and distribute. This service is made possible by the love offerings of friends in this country who want to have a part in spreading Truth through Unity's Good Neighbor Fund.

The Good Neighbor Fund is administered by the Silent-70 Department. Unity Literature in foreign languages and in English is distributed free wherever necessary in foreign countries, and in our own country, so that the Unity message of peace and world brotherhood may reach all parts of the earth. We rejoice in knowing that there are many Truth friends in Japan who are working with us for the cause of universal peace, and who are praying with us that our world leaders may hear and heed the voice of Spirit as they make all decisions concerning international welfare.

"Our Strong Wings"

"If in your daily experience you find crude desire pulling against high resolve, temporal interests fighting spiritual ambition, vacillation foiling brave aspiration, procrastination thwarting the call of duty, the 'what's-the-use' attitude defeating healthy insight, don't forget that you can spread strong wings and lift yourself out of the mud hole in which you have got yourself caught," writes Winfred Rhoades in the August issue of *Unity* magazine in his article "Lifting Oneself by Thought." Mr. Rhoades writes that our "strong wings" are our mind and spirit. Being spiritually guided, our mind begins to produce healthy and constructive thoughts; we begin to live purposefully and according to our aspirations.

A principle is a truth that, when understood and applied, reveals the original reality.—*Richard Lynch Know Thyself.*

WO BOOKS

by H. Emilie Cady

uthor of *Lessons in Truth*,
nity's Fundamental Textbook

low I Used Truth

A dynamic presentation of the successful application of Truth principles to such problems of everyday living as supply, injustice, sickness, habits, and so on. "In each case I had proved God before I wrote. I thank the Fillmores that they have kept these messages just as they were written," writes H. Emilie Cady of the eleven chapters of *How I Used Truth.*

God a Present Help

H. Emilie Cady interprets favorite passages from the teaching of Jesus in the eight chapters of *God a Present Help.* Her interpretation can increase your understanding, hence help you in your overcomings. She answers such questions as "What is the true nature of life?" "What is the Christ in you?" "Is any sin too great to be forgiven?" "What is the power in the name of Jesus Christ?"

These books with their companionable instruction in the Unity teaching can give you many valuable suggestions for keeping Truth uppermost in consciousness in your everyday living.

These books are $1 each.

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY 6, MO.

A Start toward Prosperity

Every one of us feels the desire to live efficiently, to earn an adequate income, and to get the most out of life. But sometimes we do not know where to start or what to do in order to bring about the prosperous state to which we aspire.

Through the Unity Prosperity Bank plan thousands have learned how to make the start that was the beginning of a new and joyous experience in living. They have learned to know that there is an answer to every problem and supply for every need. They have learned how to become receptive to their good.

Send now for *your* Prosperity Bank. Become a channel through which God's glorious Truth can manifest itself to others and so draw to yourself the good that you desire.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-7-

FREEDOM from All Fear

"Prisoner of Fear" is a true account of a young woman's life: her childhood, her romances, her term in prison, and her courageous comeback. Her use of Truth principles brought her freedom from two prisons—one of fear, the other an actual prison. Today she is a good citizen.

"Prisoner of Fear" is a six-part story beginning in *Progress* magazine in July. It was published in 1935 and again in 1938. It is appearing in *Progress* for the third time because countless readers have testified that more than any other article or story it has helped them find freedom in Truth and release from long-standing bonds of habit, frustration, and disease.

"Prisoner of Fear" is gripping, sincere; it spurs its readers to take action in their own affairs. If you are not a *Progress* subscriber, why not order your subscription now so as to have the July issue with the first part and the successive issues with the other five installments. In addition to "Prisoner of Fear" *Progress* will bring you many other true-experience stories as well as inspiring feature columns by Ernest C. Wilson and James Sweaney, a Counselor's column for young people, and a wealth of short articles, poems, and pictures throughout the year.

Progress

is $1 a year (12 issues)

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY 6, MO.

Today in Paradise

Florence Holmes Sutter

The thief cried out, "Jesus, remember me!"
And looked into his Saviour's gentle eyes.
The promise came, immediate and sweet:
"Today with me, you enter paradise."
It was not some tomorrow; no delay
Deprived the sinner of Christ's holy gift.
The absolution came, divine and swift:
"In paradise you dwell with me today."

To live in Jesus' memory—this the prayer
His sudden last disciple prayed on earth—
No special favor asked with selfish care!
The thief turned Godward for his heart's rebirth
And found his soul's perfection; for his eyes
In seeking Jesus found all paradise!